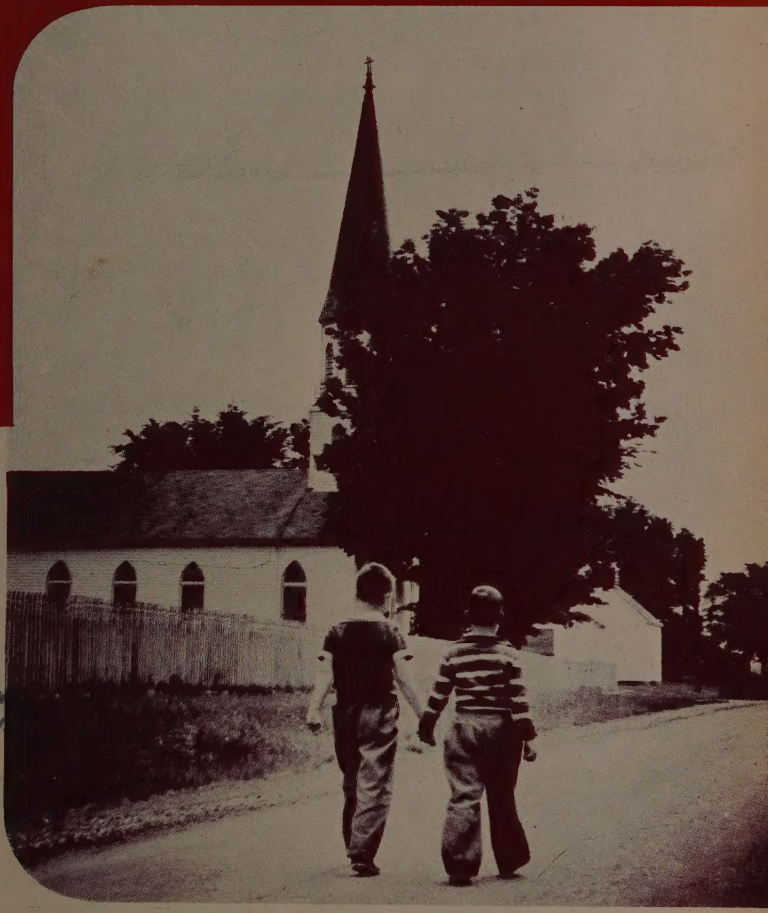
The LUTHERAN



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ON THEIR WAY TO VACATION SCHOOL

Summer doesn't stop the church's program

40, No. 39

JUNE 25, 1958

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Sign Language

WHILE DRIVING in southern Illinois, I chanced to see a parable. Two stores in a small town shared the same building and opened into the same central entrance. One shop was a book store, the other a tailoring establishment. The sign over the book store read "Bible House" and the one over the tailor shop announced "Alterations for Men and Women."

It seemed to me that this was a parable of man and his relationship to the living Word of God. Certainly we cannot have a better world until we are better people; and we cannot become better people until the Holy Spirit works in us.

PERHAPS IN THIS chance arrangement of two signs we have an answer to life's greatest need. It is Christ alone who can recreate us and fashion us in his image.

—RUSSELL J. OLSON

The LUTHERAN — News Magazine of the United Lutheran Church in America

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THE CHURCH IN THE NEWS

Augustana warned on bondage

There's danger of the church becoming the victim of "bondage to tradition," Dr. Malvin H. Lundeen of La Grange, Illinois, warned in the keynote address as the Augustana Lutheran Church convened on June 16 in Jamestown, New York, for its annual session. Dr. Lundeen is vice president of the Augustana Church and chairman of the Joint Commission on Lutheran Unity which is planning the merger between the Augustana, United, American Evangelical and Suomi churches.

Danger signs are "resistance to efforts to present the Gospel truth in thought forms more easily understood in 1958" and the "difficulty of congregations to adapt their programs to changing communities," Dr. Lundeen said. The church must "shift gears" to meet new conditions in world missions and in dealing with social problems, he urged.

Isolation from other churches is "narrow, selfish and self-righteous," Dr. Lundeen continued. "We must get into the stream of life, not only in the community where our congregations are located, but also in the wider community which is made up of all those who love the Lord and are seeking to bear witness to his redeeming truth."

Benson hails merger prospect

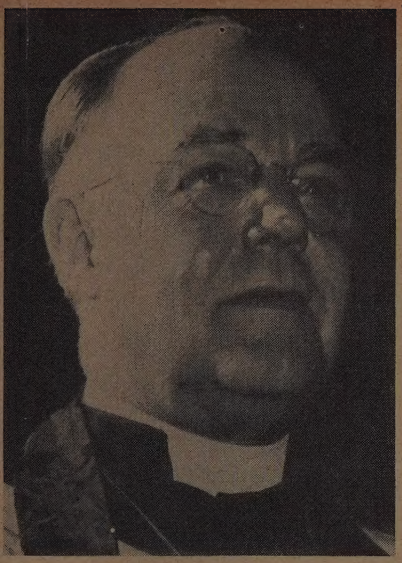
Progress toward the merger of the Augustana Church with three other Lutheran bodies was hailed as "remarkable" by Dr. Oscar A. Benson, Augustana president, in his report to the convention. No definite action could be taken at the Jamestown meeting, he said, but added that "we believe we have been definitely led by the Lord into the merger prospects of the moment and that he wills that Augustana give up its life for a larger and more effective household of faith."

In the merger Augustana "will have to sacrifice some of our traditions," Dr. Benson reported, but "several of our most cherished convictions have been received favorably." Union of the four bodies would be "a giant step forward in the eventual total unity of American Lutheranism," the Augustana leader predicted. He voiced regret that all National Lutheran Council bodies could not see their way clear to effect organic unity at this time.

Urges end to bomb tests

People all over the world are wondering "whether the human race will rush on to extinction because of the moral irresponsibility of their political leaders," Dr. Benson told the delegates. He charged the U.S. government with "ignoring" the "increasing volume of protests against nuclear tests. This supercilious attitude" has "lost us the moral leadership of the world," he claimed.

"Speaking out on these matters is quite as much our obligation as Christians as it is to conduct missions and establish colleges," Dr. Benson continued. "To hesi-



AUGUSTANA LEADER
Dr. Oscar A. Benson

tate to criticize government for some of its activities . . . is actually in itself to be un-American. We need nonconformists . . . men and women willing to endure any invective as long as they are assured they are supporting God's program . . ."

U.S. national policy is being "determined for us by a nation whose philosophy we bitterly denounce," the Augustana president added. "We must have leaders who are able to teach us how to live in peace with other men and the wisdom of contributing our utmost to the welfare of our whole race."

Other "disturbing social problems" listed by Dr. Benson were alcoholism, juvenile delinquency, industrial strife and racial segregation.

Relief shipments set record

Food, clothing and medical supplies sent overseas in May by Lutheran World Relief set a record, officials announced in New York. Nearly forty million pounds of supplies valued at $4 million were shipped to nine countries in Europe, the Middle East and Far East.

Major recipient was Yugoslavia, with large amounts also going to Germany, Korea, and Hong Kong. Government-surplus foods made up the bulk of the shipments. Clothing and shoes gathered in the agency's appeal to church members were also sent.

A survey by the *National Council Outlook* revealed that Protestant, Roman Catholic and Jewish agencies in the U.S. and Canada aid hungry and needy people in 60 countries every year with supplies having cash value of $300 million. A little more than half consists of U.S. surplus foods such as flour, rice and dried milk. Much of this is supplied free by the government, with the church agencies paying shipping and distribution costs.

NCC adds theology study

The missing factor in the program of the National Council of Churches has been theology, Dr. Franklin Clark Fry told the council's General Board at its Minneapolis meeting this month. The board adopted a plan presented by the United Lutheran president to set up an office for "faith and order" studies.

First job for the director of the new office, who will be appointed later this year, will be to carry out recommendations made by the NCC-sponsored study conference on "The Nature of the Unity We Seek." The conference was held at Oberlin, Ohio, last year. The director will also keep the NCC constituency informed of faith and order developments in the World Council of Churches.

Among the studies to be undertaken by the new office will be one on the theological ("ecclesiological") significance

of state and local councils of churches. Another will be a study of church order and organization.

Enough problems on earth

Man must learn to conquer himself and the earth around him before he becomes absorbed with outer space, Dr. Edwin T. Dahlberg told a luncheon meeting. The NCC president said that world peace and the alleviation of human misery are the supreme issues facing the nations. Nations that fail to solve their own problems are "doomed to make a very feeble sputter in the mighty spaces beyond the world."

One of four major statements adopted by the board called for control and limitation of nuclear tests and development of space vehicles by international agreement. The U.S. should set up a public information program to explain "what nuclear tests are regarded as essential and why," the board's statement said. It called attention to the "genuine concern and uneasiness of conscience in the world for the sake of mankind because of the continued testing of nuclear weapons."

The other statements called for increased federal and state aid for the nation's five million jobless, improved standards for public assistance, and economic rights for the farmer equal to those enjoyed by industrial workers.

Planning project adopted

Sprawling growth of American cities has created a "desperate" need for better church planning and for agreements between churches in starting new missions, Dr. Roy G. Ross told the board. The NCC general secretary disclosed that a two-year plan was being set up to provide advisory service to the council's 33 member denominations on interchurch planning and adjustment.

In a different sphere, the general board decided to acquire some "outer space" for its own uses. The new Interchurch Center under construction in New York's Morningside Heights section will be "too expensive" to use for publishing, printing, storage and similar operations, the board was told. These activities should be accommodated in "outside space," it was decided.

Reds "baptize" babies

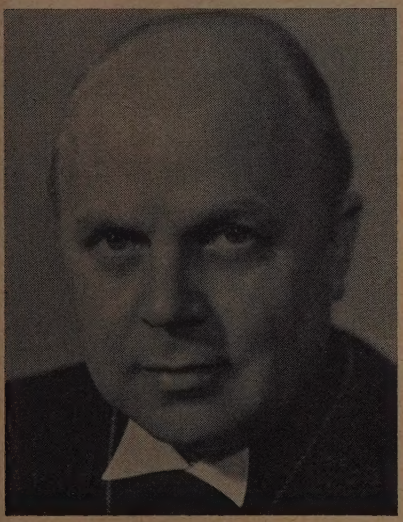
Christians in East Germany who had been battling the atheist propaganda of the Communist government faced a new problem this month. The Reds had for years been fostering a "Youth Dedication" ceremony as a godless counterpart to Christian confirmation, but without marked success because of the relentless opposition of churches and parents. On June 2 they inaugurated a new rite as eleven East Berlin babies received a Communist-style baptism in a "festive name-giving ceremony."

According to the Berlin *News*, "parents, sponsors and uniformed officials" were present for the affair, conducted in the HO clubhouse in the Friedrichshain section of East Berlin. Mayor Hoeding of East Berlin welcomed the guests to what he termed the first such ceremony in the district. He said, "Your children have been born into a good era, in which we are building socialism. They will achieve everything after which they worthily strive. That is the heart's desire of our regime."

He told sponsors that their duties were more than mere formality, since they had a deep responsibility for the education of the children. They must be brought up, he said, as "new socialist people, who one day will carry on the work of their elders and build socialism throughout all of Germany."

Lilje stresses unity

Communist efforts to split Christians in East Germany from those in West Germany must not be allowed to succeed, Bishop Hanns Lilje of Hannover declared at the annual synod of the United Evangelical Lutheran Church in Germany (VELKD). The church has "the right to be a link between believers in both East and West," he said. Bishop Lilje is chairman of the VELKD, which met in West Berlin. The meeting had been scheduled for Erfurt in the East Zone, but was shifted after Communist authorities objected to a list of scheduled participants.



BISHOP LILJE
The Reds were undignified

The church urgently desires "honest, clarifying talks with the East German government on church-state relations," Bishop Lilje said. First major issue between church and state was the restriction on religious education in the schools and the pressure upon parents to enroll their children in the Communist youth dedication ceremonies, he noted. Another was the Communist demand that the church flatly condemn West German atomic armament.

Church bid rebuffed

A request from church leaders for a conference with East German officials on these issues had been rejected "in an undignified manner," the bishop said. Red leaders had insisted that they would discuss church affairs only with citizens of the East Zone. Neither Bishop Lilje, Bishop Otto Dibelius of Berlin, chairman of the council of the Evangelical Church in Germany (EKID), or Dean Heinrich Grueber, liaison agent between the EKID and the East German regime, is an East German citizen.

Bishop Lilje also denounced the "hateful, lying" attacks in the Communist paper *Neues Zeit* which had charged church leaders with "promoting atomic war."

Bishop Dibelius, who was recently honored in West Berlin on his 78th birthday, told a workers' meeting in Stuttgart that East German Christians must "firmly resist the assaults of militant atheism." He said the church, "in obedience to God," must "oppose the deadly danger threatening its existence, even though this means the greatest difficulties and sacrifices." The church must "defend its independence and freedom against the impact of the state's powers," he added.

Lilje to teach in New York

Bishop Lilje will be a visiting professor at Union Theological Seminary in New York for the second semester of the 1958-59 school year, Seminary President Henry P. Van Dusen announced. The bishop will be in residence at the seminary starting in January. He will also visit and lecture at other seminaries and

educational institutions throughout the country, Dr. Van Dusen said.

The bishop, who survived eight months in Nazi prison camp during World War II, became head of the Church of Hannover in 1947. He served as president of the Lutheran World Federation from 1952-57 and is a member of the Central Committee of the World Council of Churches. He will be the second Lutheran to serve as visiting professor at Union since the Fosdick Professorship was established in 1953 by John D. Rockefeller, III. This year the post has been held by Bishop Rajah B. Manikam of India's Tamil Lutheran Church.

Two of Bishop Lilje's major books have been published in America by the Muhlenberg Press—*Valley of the Shadow* and the recent exposition of Revelation, *The Last Book of the Bible.*

Lincoln Square critics lose

New York's $205 million redevelopment program for the Lincoln Square area had been under fire for three years. Opponents of the slum clearance project charged that the city was violating constitutional freedoms because it was purchasing land for $16 per square foot and reselling some of it to Fordham University, a Roman Catholic institution, for $7 per square foot. Fordham planned to establish a downtown campus on the site. Theaters, a new opera house and housing were also planned for the area.

The church-state issue had been raised by a group of tenants and merchants who didn't want to move and by Protestants and Other Americans United for Separation of Church and State. The dissidents appealed the issue to the U.S. Supreme Court last month after the New York State Court of Appeals ruled that Fordham was not getting "a grant or subsidy of public property" in buying its land at public auction. The court said any other educational institution could also have bid for the site.

The Supreme Court on June 9 refused to review the lower court's decision, thereby ending the long wrangle and permitting the redevelopment program to proceed.

HEADS SOCIAL ACTION PROGRAM
The Rev. Rufus Cornelsen

Social Action director named

Director of Social Action for the ULC's Board of Social Missions will be the Rev. Rufus Cornelsen. Announcement of his appointment was made in New York last week by Dr. Harold Haas, executive secretary of the board.

Pastor Cornelsen succeeds Dr. Harold C. Letts, with whom he has been associated for the past year. Dr. Letts has been named associate secretary of the division of Christian Life and Work of the National Council of Churches. Before joining the board's staff last year, Pastor

Cornelsen, 44, served for 15 years as pastor of Emanuel Church, New Brunswick, New Jersey. Active in civic and economic fields, he served several times as mediator in labor-management disputes.

Baptists reject New York

For six years a sizzling issue among American Baptists has been location of the church's headquarters. The 1,500,000-member denomination now has a dozen offices in New York, Philadelphia and Rochester. Biggest decision facing delegates to this month's Cincinnati convention was the headquarters question.

A commission named last year came in with a strong recommendation that the offices be located in the new Interchurch Center in New York. Minority reports suggested Chicago or Valley Forge, Pa.

Delegates promptly turned down the commission's carefully documented recommendation by a surprising 2,021 to 1,081 vote. Then the Chicago site, on 60th Street in the university area, came up for a vote but failed to gain the needed 55 per cent majority. The "big city" attitude of "theological modernism" was cited as a major reason for the negative action.

The third action came on the Valley Forge site, a 27-acre tract near Philadelphia owned by the denomination's board of education and publication. Valley Forge also failed to muster the needed 55 per cent of the votes. As the haggling continued, it looked as if the American Baptists just didn't want any central headquarters at all.

Chinese silence Lutherans

The future of the Lutheran Church in Communist China is "up in the air," the LWF representative in Hong Kong reported this month. The Rev. Arthur Olson revealed that a "complete wall of silence" had separated Lutherans in the Red area from those in Hong Kong for nearly two years.

Before the Reds seized control of the Chinese mainland Lutheran missions had flourished in Hupeh, Honan and Kwangtung provinces with a total membership of more than 60,000, Mr. Olson said. He had served for 33 years as a Lutheran Free Church missionary in Hupeh. Only Lutheran missionaries now in the land are the Rev. Paul J. Mackensen of Baltimore and Miss Ellen Nelson of Denmark. Miss Nelson has been in China for more than 60 years and is no longer active. Mr. Mackensen resigned from his mission connections last year after serving a five-year sentence in a Communist prison on espionage charges. He is now teaching in Shanghai.

Lutherans in China are being forced into a union church which is under Red control, Hong Kong observers believe. Roman Catholics have been cut off from the Vatican and are being turned into a nationalistic church under the leadership of the government-controlled Patriotic Association of Chinese Catholics, according to recent reports. Archbishop Chou Chi-shih of Kiangsi, one of those who tried to retain allegiance to the Pope, "confessed his guilt" as an anti-Red after three months of "brainwashing," the Kiangsi *Daily News* said. The prelate had been in prison for some years.

And so forth

Civilization on remote Pitcairn Island in the Pacific is better than America's because it "is founded on love," according to Parkin Christian, a descendant of the British Navy mutineers who first peopled the island. All islanders are now Seventh-Day Adventists.

WASHINGTON

By ROBERT VAN DEUSEN

HEUSS AND MACMILLAN

JOHN FOSTER DULLES fulfilled two diplomatic obligations with one trip to the Washington airport. He said goodbye with due pomp and ceremony to Theodor Heuss, president of the West German republic. A few minutes later he greeted Harold Macmillan, prime minister of Great Britain.

London newspapers complained that the send-off for Heuss was bigger than the welcome for Macmillan. State Department officials explained that the arrangements for Heuss were more elaborate because he was making an official state visit, while Macmillan was here on an informal basis.

Each of the two visits was significant. The aging Heuss, who embodies the best cultural traditions of Germany, was a symbol of the renewed friendship between Germany and the U.S. after two world wars. He addressed a joint session of Congress and was welcomed warmly as the head of a nation which has won a firm place in the western alliance.

Macmillan's visit had less protocol but more substance. The announced reason for his coming to the U.S. was to receive an honorary degree from Depauw University, Indiana, where his grandfather was the first graduate in medicine. His real object was to discuss the world scene with President Eisenhower without the red tape of an official conference.

Fast-moving events in France and North Africa called for a reappraisal of relations within the western alliance. Other issues were still urgent—suspension of nuclear tests, an East-West summit conference, the crisis in Lebanon, world effects of the U.S. recession.

Interdependence

IN HIS Depauw address, Macmillan stressed the interlocking of economic interests among nations of the free world.

This emphasis on interdependence was the key to Macmillan's talks with Eisenhower. He pointed out that Great Britain is financing 40 per cent of the world's trade with reserves not much larger than those of some private banks. He asked for more public and private investment from American sources, enlargement of the International Monetary Fund, and more flexible trade arrangements.

The accent on world trade came at an opportune time, just as the House began discussing the extension of the reciprocal trade program. The President had asked for a five-year extension of his power to negotiate tariff agreements with foreign countries. His hand was strengthened by Macmillan's emphasis on the importance of free trade among the western nations.

ONE OF THE BIG question marks was the future of France, and the impact of de Gaulle's leadership on Franco-British-American relations. If the French leader were successful in pulling his country through its crisis, he would be in a strong position to demand equal status with the other powers. If this should include the use of atomic and hydrogen bombs, West Germany might seek the same privilege.

General Eisenhower and Macmillan as his staff advisor had rubbed elbows with General de Gaulle in Algeria in 1942. There was a strong possibility that each might meet separately with de Gaulle to explore the new dimensions of western interdependence.

Four Came to Dinner . . . . .

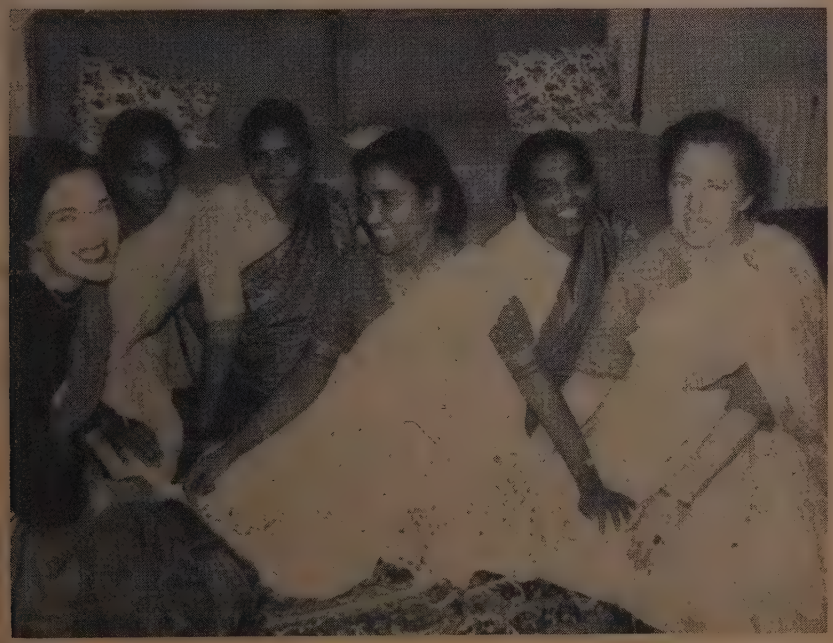
. . . . and cooked the meal as they would at home in India. They are studying in America for the work they will do as church leaders

By LUCILLE E. HEIN

THEIR NAMES are as musical as their laughter — Subbamma, Suguna, Celia, Rajeswari. In formal introduction it would be Miss B. V. Subbamma, Miss U. Suguna, Miss Celia Solomon, Miss Teli Rajeswari. All of the Andhra Lutheran Church in India. All are in America on scholarship grants from the United Lutheran Church Women.

BUT—HOW could we be on a formal-name basis? Eight of us sat on the floor, eating curry with our fingers. All of us had our shoes off to protect the jewel-toned oriental rugs that the hostess had stripped from couches to cover the floor for this Indian feast.

THE FOUR YOUNG women cooked the curry meal for the Sunday get-together. The white-tile kitchen was a swirl of brilliant and pastel colors. Petite Celia in a delicate pink sari, with painted border of flowers, and a red and gold printed blouse . . . Willowy, pensive Suguna in a yellow and green sari with a gold and green



blouse . . . Self-possessed, soft-voiced Subbamma in a vivid blue sari with gold and red figures of elephants and gods, and a pale blue blouse . . . And Rajeswari, dignified, but full of bubbling laughter, in a sari of changeable red-bronze, with gold border.

The hostess was Miss Helen Lawson of the staff of the Board of Foreign Missions, who was at one time a missionary in Liberia. Also present were Sister Sophie Damme of the staff of the Baltimore Deaconess Training School and Miss Josephine Darmstaetter, candidate secretary of the United Lutheran Church Women.

"IT'S WONDERFUL to be together for the day," Subbamma said, as she sliced onions for the curry sauce. Subbamma is a caste convert. She became a Christian when she was a student at Andhra Christian College. Others of her family have now become Christian.

"For me it is perhaps more wonderful to be a Christian than for those who were born into Christian families," she said earnestly. "I see the difference between Christian and non-Christian. My background helps me in approaching non-Christians. I feel that our evangelistic work among non-Christians is encouraging, especially after the government abolished the caste system. Until 1950 Christianity, we might say, was a foreign religion that appealed mainly to the outcasts. Now it is accepted in many circles."

Subbamma has been an assistant at the girls' hostel of Andhra College, a teacher and hostel assistant at Stall Girls' High School, a teacher in the Bible training school at Guntur.

Before coming to America she was in charge of evangelistic work in a district where 200 Bible women are working among the villages. She is a pioneer Indian woman in district evangelistic work. Subbamma is here for graduate study at Biblical Seminary, New York.

"THIS IS FUN!" Celia agreed with Subbamma, as she turned the chicken pieces in the big pot. "We're making hot chicken curry for the Indians and a milder version for you Americans in case you can't take the hot."

Celia, who looks sixteen, must find it hard to convince new friends of her maturity and background of nursing experience. She is at Teachers College, Columbia University, for study in hospital administration and advanced operating techniques.

Celia has two sisters, one of whom Lily Agnes Solomon, headmistress at Schade Girls' High School, was in the United States in 1957. The three girls are orphans. "Everyone asks how we came into church work with no family to guide us," Celia said gently. "We were at a mission boarding school after our parents died, and the missionary in charge took our picture. She showed it around in America and asked if any family or organization would help us. A family—and the United Lutheran Church Women—became our sponsors.

Celia had her nurse's training in secondary school and at Vellore Christian Medical College and Hospital, near Madras. Before coming to the United States she was on the staff of nurses at 200-bed Baer Hospital at Chirala, near Guntur.

"WHAT'S THIS FOR?" Suguna asked, as she picked up a heavy ice crusher. "To crush something?" She put some pieces of onion into the crusher and squeezed.

"My ice will taste of onions forever," Helen Lawson protested as she explained the use.

"Well, whenever you have crushed ice

Miss Lawson, Miss Darmstaetter tried on the sari, graceful dress of women of India

you'll remember this party," Suguna said calmly. Suguna's interest is science. She has been a teacher of science for four years at Schade Girls' High School, Rajahmundry. Her year of study at the Graduate School of Education, University of Pennsylvania, will prepare her to do supervisory and administrative work as well as teaching.

"I have four sisters. Father worked in Lutheran missions, and our lives seemed to be associated with church activities. I went to a mission elementary school, then to Stall Girls' School in Guntur, then to Andhra College and to teacher training school.

"People ask us why we teach in Christian schools when we could get more pay in an Indian school. This is my answer. If we work in mission schools we can take part in all church activities. And for me —the church is the center of my existence. Teaching in a government school would limit my service to the church, not because the Indian government is against the Christian church but because there would not be time."

"I'M GOING to enjoy this meal," Rajeswari said, as she sampled a tender morsel of chicken. "Um . . . mm . . . tastes like home." Rajeswari was headmistress of Iowa Girls' High School, Repalle, before coming for a year of study in the University of Pennsylvania.

"This is a grand opportunity for me. My courses in administration will help me when I return to India. My love is math, and I've been math teacher for 12 years. I taught eight years at Stall Girls' High School. Even as a headmistress I had 10 periods of math teaching. I would hate to give it up entirely."

Rajeswari's father is a Lutheran pastor on the staff of Luthergiri Theological College at Rajahmundry. She is the oldest of ten children and had most of her education through church scholarships.

She is one of the women leaders of Christian work, respected by all her colleagues. As evidence of this, Rajeswari is the first Indian woman to become chairman of the Andhra Evangelical Church Committee on work among women of the church.

"Isn't that a mouth-filling title?" she smiled. "It was because of that position that I came as a delegate for the Andhra Church to the Lutheran World Federation in Minneapolis. Both Subbamma and I attended the Assembly."

EVERYTHING the four women do is done neatly, gracefully. It is a pleasure to be an observer. In the small kitchen they worked together smoothly, without interfering with one another.

The menu included the chicken curry —two dishes of it, heavy and light (or hot

and mild). With this went a heaped tray of rice, white potatoes cooked in a tangy tomato sauce, and several spicy relishes. To lessen the hot steam escaping from our mouths there were mild foods to be eaten alternately with the hot foods—cottage cheese, sweet whole canned tomatoes, and plantain (bananas).

WE WESTERN PEOPLE have to practice long to sit on the floor with Celia's grace. It takes time, too, to learn to eat neatly with our fingers. It was a pleasure to watch Suguna roll a ball of rice, chicken, vegetables, and curry sauce in her slim fingers. She could pop it into her mouth without dropping a grain of rice, without soiling more than the tips of her fingers.

Although the young ladies look forward to curry meals, they also enjoy American foods and cooking. "All that ice cream," Subbamma groaned. "I'm always eating it between classes. I must start to deny myself."

"I, too, enjoy American foods," said Rajeswari, who shares an apartment in Philadelphia with Suguna. "Suguna likes to go home and prepare Indian meals. I eat my meals in the university cafeterias and at snack bars. I may never be here again, so I want to take advantage of your ways of eating."

"DO YOU TELL riddles in the United States?" Subbamma asked, an impish glint in her dark eyes. Suddenly we found ourselves four against four trying to guess: *What can go up the chimney down but can't come down the chimney up?* (*umbrella*).

"This is like home," Celia said. "Grandmothers tell riddles to children to put them to sleep. Sometimes we sit like this after a meal and tell riddles for hours. It is so much like home that Rajeswari started to tell a riddle in Telugu, our language. Did you notice?"

"LET'S DRESS UP," Celia said, and rising from the floor she started to unwind her sari. The bedroom became a theater robing room, draped with multi-colored saris. The American women donned borrowed saris for picture taking. Celia tried a western dress and looked charming. "Such a queer feeling. This is the first time I've worn western dress except in school plays when I played the part of a missionary."

Quiet Suguna looked dedicated in Sister Sophie's black deaconess dress and cap with veil. A long tress of black hair hung below the veil. "I've thought about being a deaconess," she said. "My family would like it."

THE FOUR young women laughed and chatted, but below the gaiety there is a seriousness that impresses all who meet them. Each has had opportunity to see parts of the United States in her months here. They attend conferences, speak before women's groups, visit colleges. This is a part of their work. Rajeswari put it this way, "We got a broader view of the world when we came to the United States. And we hope to give you a broader view of our world, to tell you about our people."

The future of the Christian church in India rests largely with Indian leaders themselves. Our efforts must be centered on producing more leaders—and the best kind of leaders—from the Indian church itself. Rajeswari said at one time during the day, "In the West and in Asia all we need is consecrated leadership. Then our church will stand — with the grace of God."

Subbamma, Suguna, Celia, Rajeswari are four such leaders who have much to give to the Andhra Evangelical Lutheran Church, to their people in India, and to us of the western world.

FAITH HEALING

By ANN BROOKS

I AM NOT a religious fanatic. But let me tell you of my experience.

For over a year I had known I needed surgery. Eight years earlier I had an experience of that sort, and nearly died. So it was with a great deal of anxiety that I asked myself, shall I or shall I not go ahead?

Finally the decision was made, and the date set for the operation. There was a certain amount of relief in knowing that the time was at hand. Yet a dread hung over me like a cloud.

My husband's aunt said, "I hope you will have perfect peace of mind before you go. I will pray for you every day, even every hour." That was encouraging.

THEN THE thing happened. Let me state right here that I am not neurotic about religion. I do have a deep and trusting faith in God, that he will be with us through any hardship. The week before I was to go to the hospital I went to bed each night reasonably early. I wanted to be well rested. This particular night I awoke suddenly, with my senses keenly alert. In the stillness I seemed to feel a presence. And distinctly these words were spoken to me by a voice I shall never forget,

"My grace is sufficient for thee; for my strength is made perfect in weakness."

I closed my eyes while the greatest peace I have ever known flowed through me. And I slept. There is no way of knowing how much time passed before I awakened again. I waited. And listened.

Again the most comforting voice said to me, *"My grace is sufficient for thee; for my strength is made perfect in weakness."*

Perfect peace and sleep engulfed me.

THE WEEK soon passed. On the morning of the operation I visited a while with my husband. I had been given a capsule and a hypo, but as I climbed onto the cart to go to surgery I felt keenly alert and had a deep sense of peace.

On the elevator I observed the skill with which the nurse operated the controls to take us up to surgery. Both nurses smiled at me reassuringly. I smiled back. All fear was gone. All else was crowded from my mind as these words from the 23rd Psalm surrounded me:

"The Lord is my shepherd; I shall not want."

One of the nurses stopped the elevator and opened the door. The two rolled the cart out into the corridor. We turned a corner and were inside the surgery. Those two nurses left.

I lay observing the immaculateness all around me. A couple of masked nurses were chatting and laughing as they prepared for the task ahead. I felt an inner warmth as I looked at the glowing overhead lights. How many candle-power those bulbs must put out . . .

"He maketh me to lie down in green pastures; he leadeth me beside the still waters."

I COULD HEAR FOOTSTEPS as someone came down the hall. In a room close by, water was running from a tap. Doctors were scrubbing their hands. Muffled voices reached my ears. The words were not distinct. I felt relaxed and comfortable. As if I could wait all day.

"He restoreth my soul. He leadeth me in the paths of righteousness for his name's sake."

Firm footsteps brought someone close behind me. The anesthetist's soothing voice did not startle me. His strong, trained fingers touched my spine as he found the right spot for the needle.

"This will sting a little bit," he said.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."

Dreamily I inquired, "Do you pray for people when you operate on them?"

The doctor said he did.

"Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil, my cup runneth over."

I felt so drowsy. And heavy like lead. Then light like feathers.

"Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever."

WHEN I AWAKENED a few hours later in my hospital room, someone was calling my name. A nurse bent over me, rubbing my face and hands and saying, "Wake up now! Wake up!"

My husband took my hand and gave it a reassuring squeeze. A friend who had come to sit with me murmured something I didn't get. Again I slept. Peacefully.

The next few days passed quickly. Uniformed nurses came and went. My every need was attended to. Kind, experienced hands made me as comfortable as possible.

As the rough days came and went, words of various psalms helped me.

"Have mercy upon me, O Lord, for I am weak. O Lord, heal me for my bones are vexed."

Soon I was growing better. I wept for joy when I felt I was really going to be well.

"I patiently waited for the Lord, and he inclined unto me and heard my cry."

"I laid me down and slept: I awakened; for the Lord sustained me."

AFTER A FEW more days I was ready to come home. Now I am fully recovered, thanks to the Great Physician and to skilled surgeons.

"The Lord is my strength and my shield; my heart trusted in him, and I am helped. Therefore my heart greatly rejoiceth and with my song will I praise him."

Humbly I write this for others who may be seeking reassurance. It may be for someone who is ill and is facing surgery for himself or for loved ones. Or it may be some other crisis that seems too big to face alone. If he puts his trust in God, the Lord will surely go with him, every step of the way.

"And the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus."

Norwegians . . . Americans . . . A Comparison

By ANNE JORDHEIM

A man who attended the Lutheran Assembly in Minneapolis last summer favors more communication between his country and ours

"I WAS SO IMPRESSED by church life in America that I still feel overwhelmed," says Ingar Hagen, editor of a Christian newspaper in Norway, *Vart Land* (Our Country). "Here in our country there is much disinterest in the church. In America it struck me that the church has a large part in the life of almost everyone.

"And it is a family-conscious church. It is just taken for granted that whole families are active members.

"Of course what is being done from the financial angle over there is more than astonishing for us Norwegians. Just think of what has been built during the last few years—new churches, Sunday school buildings, hospitals, homes for the aged—all a part of the congregational life.

"But really, Mrs. Jordheim, you must not forget to write that I was just over there a short time last summer, and some of my impressions may be superficial."

MR. HAGEN, although a clergyman, has been a newspaperman for quite a few years. He is an extremely busy man and had to give me all the information I needed within half an hour. Moreover he is an expert on human nature. Before I even got a chance to ask my questions, he had already begun to answer them!

"The young people in America," he continued—and he looked very pleased! "There were many fine young people assembled in Minneapolis. It seemed so completely right for them to be part of their congregations and to accept the responsibilities connected with being a church member. How much we Norwegians could learn from them!

INGAR HAGEN
Norwegians have Christian newspapers

"One thing surely surprised us in Minneapolis. That was Miss Minnesota who was present at the Assembly. A beauty queen at a church convention! That would never happen in Norway. It might start a brand-new church fight. But in America it seemed natural. After we got over our first shock, we learned that not only beauty but evidently also personality counts at these beauty contests. She was a Sunday school teacher and an active member of her church!"

"And now she is a parish worker there," I added quickly.

"Oh, really? At Minneapolis, the newspaper people asked her what meant most to her in this world, and she answered her Christian faith. Immediately telegrams about this were sent all over the States so that this statement could be published. Right along with excerpts from speeches of our great Lutheran leaders. That WAS typical America!"

"Mr. Hagen, after having read the many interesting articles you wrote about American church life and Norwegian-American relations, can't you tell me a little about the church press in Norway as compared to America? I understand that besides two daily papers there are many other periodicals which Christian organizations publish in Norway, also the monthly pamphlet which every local congregation publishes and which gets into almost every Norwegian home."

"THAT IS CORRECT. We also have the Christian Press Office which sends church news to all the papers, including a weekly Sunday morning sermon. Thus about a half-million Norwegians get a chance to read a Sunday sermon. The Ecumenical Institute here in Oslo sends Norwegian church news abroad.

"But we need much more publicity-mindedness among our church people. Just think, for example, of the voluntary church assembly which was held in Oslo last fall. The press was not invited and certainly should have been. Much misunderstanding could have been avoided.

"In America, believe me, there the newspaper people get fabulous service. There were always extra chairs at the meetings for the press. Not only that but also paper, pencils. If we wanted to interview a certain person, this was arranged. Over there they realize the importance and the power of the newspapers. Sorry to say, we have not come that far in Norway. Of course they appreciate it when we write about them, but often they are so helpless!"

"Can you say a little about your own paper, please?"

"Surely. Our paper, *Vårt Land,* is young with a young staff, aiming to bring the news of the day and the church news (both for state and free churches) to all the people as objectively as possible. We carry all-around information, for instance, agricultural news, good advice for housewives, children's pages, even cartoons and fiction. There is quite a bit of advertising in our paper, because we are young and must struggle with finances."

"How about international co-operation among Christian newspaper people? Is there such a thing? I am now especially thinking of Norway and America."

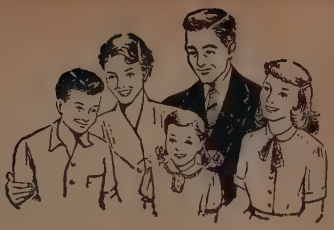
"THERE is not much. We do need closer co-operation and more active contact. Our big men, like Bishop Berggrav for example, can travel back and forth, and that is all to the good. We need more interchange of the ordinary people. Few Americans can afford to take a trip to Europe and meet Norwegian church people and study their life. What we need is to write more about each other, so we can learn to understand each other. I think there is much to tell and much to read about on both sides of the ocean. Yes, indeed, the contact between the Christian newspaper people needs to be much improved. Something like what you are doing, Mrs. Jordheim."

IF WE ARE NEIGHBORLY only to attractive people, religion hasn't done much for us.

—ARCHER WALLACE in *The Autograph of God* (Macmillan)

FIVE MAKE A FAMILY:

Good Day



DAN WAS NOT exactly overjoyed when I suggested that he sit with Bill Detrand at the closing service for vacation school.

"Oh, come off it, Connie." He paused in the act of buttoning his shirt. "I've done enough. Let someone else be his keeper. He needs one, all right, but let one of our big business boys look after him. I work for a living."

"Why, Dan Melton!" What I intended as a gently teasing tone came out as an uncontrolled giggle. "I believe you've let his bragging get under your skin!"

"And if I have?" He began searching among his ties, even though he was wearing a sport shirt that needed none.

"Then you're the world's prize goof."

"Thanks. I think you're charming too."

"If it weren't so hot I'd come kiss you and make you tell me what's really eating you. It can't be Bill Detrand."

HE GRINNED. "That would be too simple, wouldn't it? And nothing's simple any more. I think I know what Pete was complaining about the other day. But you're right, of course. I didn't sleep very well last night. This room was an oven. Then a couple of things went wrong at work and —"

He still wasn't telling the whole truth, but this was no time for really intimate conversation. I took a final glance at myself in the mirror, pulling him over beside me. "Nice looking couple, wouldn't you say? Steady, solid —"

Dan kissed me lightly. "That's to hush you up before you think of any more gruesome adjectives! Now come along and pick up your responsibilities. Do you realize we've had ten minutes alone? The kids must have committed hari kari some place!"

BUT WONDER of wonders, they were waiting for us in the yard. "Make the most of it," murmured Dan in my ear, "this may not happen again in ten years."

Ten years! Who can look ahead ten years, these days? Would they be the young people we were picturing when we thought of their future? Or would they be here at all? Would any of us? Dan must have had the same thought. "We can only live one day at a time, so let's make the most of it. I've let this one get pretty crummy but I'm turning over a new leaf. I'll even sit with Bill Detrand."

I still didn't know what had been troubling him, but apparently he had things in perspective once more. I relaxed. Dan is usually the one in our family to take the broad view of things. I can't help feeling a bit upset when he let's things get him down.

But he needn't have worried about making the supreme sacrifice and looking after Bill. Pete took care of that. "I hope Mr. Detrand isn't late. He's going to sit with us. Boy, does he know a lot! Electricity and electronics, they're right down his alley."

"I'M SURE they are," replied Dan, poker-faced. And suddenly I realized Dan was jealous of the impression Bill

had made on Pete and the rest of the boys. He'd deny it if anyone suggested such a thing, but there it was, glaring like a neon sign. Dan has always been the one with know-how for Pete and for the boys in the scout troop and in his Sunday school class. Now Bill came along, and his ability of a different sort had put Dan's nose out of joint.

Funny what different things can hurt our egos. Some men would be jealous of Bill's business success, even though it had been won at the price of putting work ahead of everything else. But Dan withdrew from that sort of competition long ago. He decided that so long as he could make a decent living at something he liked and which left him time for his church and family, he would let the others knock themselves out. "Money is nice," he used to say, "but who wants ulcers?" Bill's financial success was no threat. But his success with the boys was.

MY HEART WARMED toward this husband of mine. Who would want to be married to a man with no human weaknesses? I thought of how much I have learned in teaching the course these past weeks. While the theme for the whole school is *Knowing Jesus,* you can't think of Jesus apart from the people for whom he was born into the world.

In teaching the children, my insights have been deepened immeasurably. I have a firmer faith in the overwhelming love of God for these people whose pride and determination to go it alone are always coming between them and the heavenly father they were created for.

Dan's as fine a Christian as I ever hope to meet, but his pride keeps cropping up in unexpected places, just as mine does. We both need the Good Shepherd to bring us back to Himself. In fact, sometimes we need to be shepherds to each other, the one leading the other back when we show a love that takes the other person just as he is.

I WAS THINKING of the number of times Dan has brought me back to a Christian way of looking at things, when Pete broke into my thoughts. "I can't wait to bring my Agnus Victor home."

"Who's she?" demanded Susie.

"She?" Pete collapsed against Karen's shoulder, only to be reminded that his sweaty head would mess up her dress. Pete was too convulsed with laughter to be offended. He straightened, but continued to howl.

"All right. All right," said Susie. "So Agnes isn't a girl. What is she—it?"

"*Agnus,* dear sister, is the Latin word for lamb. And *victor* is just like the English. Together they mean the victorious Lamb, or Jesus."

"Well, if you meant the lamb with a banner, why didn't you say so? I just didn't know the fancy name. There's an embroidered one on the white altar thingamy for Easter and stuff."

"Parament, not thingamy. But never mind. Mine's a tile mosaic and is it ever neat! It will go just right on the wall across from the foot of my bed."

Dan nudged me, as we neared the church. "One day at a time. And I guess this is a good one after all."

I NEVER PASS a hospital without thinking, not only of those who suffer within its walls, but of those—parents, children, husbands, wives, and others—who share their suffering.

—ARCHER WALLACE in *The Autograph of God* (Macmillan)

WORSHIP NOTEBOOK

THERE MUST BE FREEDOM IN WORSHIP

IT DOESN'T TAKE much to cause tempers to flare up. One would expect that among Christians it would be different. After all, we are the people who follow the gentle Jesus who said "Blessed are the meek." Surely among us there should be restraint, calm deliberation, quiet conversation.

Christians "blow up" just like anyone else. Many a congregation has been the battleground for opposing armies, both piously marching "with the cross of Jesus, going on before."

HERE'S A typical instance. In a certain parish (and no doubt the scene is repeated in many places) it was decided that opportunity would be given to the communicants to kneel if they desired. There was no admonition, no direction. Worshipers were simply informed that they could kneel if they wanted to.

The result was that a few took advantage of the opportunity while the majority continued the former practice. This wouldn't have been so bad—at least it demonstrates our cherished and often misunderstood principle of evangelical freedom. But the standees raised such an uproar that the church council was forced to rescind the earlier decision. Now everyone stands.

The incident has left several church members very much disturbed. They never regarded themselves as crusaders bent on changing the practice of an entire congregation. They felt that they were enjoying a privilege that was rightly theirs. Now, to their dismay, they find that privilege taken away from them in a rather quarrelsome spirit.

BEFORE WE TEND to do what children do while watching TV—separate the "goodies" from the "baddies"—stop and think a moment. A Christian is a person who commits himself wholly into the keeping of God in Jesus Christ. This doesn't mean that in baptism, confirmation or "decisions," Christians suddenly become angels or saints.

We're still very much human, subject to the same influences, desires, and urgings we knew before. The tendency is still to look out for ourselves first. But as Christians we carry a secret weapon with which we are to fight this "old other self" within. This weapon we call grace, and our purpose in using it is to obtain righteousness, to be what God would have us be.

We know that to obtain grace we've got to identify ourselves with the church, attend services, listen to sermons, receive the sacraments. But these are activities of humans, ourselves and others, and we tend to look upon them in that light.

THAT'S WHY some people are forever judging sermons the way a drama critic reviews plays. Worship in the church becomes an experience which we "attend," not so much to participate in it but to render a critical appraisal of what we see and hear. Thus one hears after a Sunday service: "The pastor's sermon wasn't bad, a little weak toward the end, though." "Didn't the choir murder the anthem!" "That poor seminarian will never be a good pastor. He can't even read the lessons properly."

One can imagine that with a weekly post-service ritual such as this, church-

goers soon become set in their ways. Things are comfortable and they don't want change. "That's the way we've been doing things for more than fifty years and we want to keep it that way!"

This may be all right if everyone is of the same mind. Of course it may also be deadly. Without a fresh breath of air to ventilate our thinking, without an occasional upsetting of our neatly stacked apple-cart, we might just as well be dead.

Differences of opinion are healthy in any group of people. If nothing else, they serve to make us think, to step out of the time-hallowed pattern of doing things the way Grandpa did them, and decide for ourselves.

BUT WHAT SHALL we do regarding such differences? St. Paul in the 14th chapter of Romans (and I commend J. B. Phillips' version in *Letters to Young Churches*) admonishes the Christian that he must not be a stumbling block to his fellows. "The meat-eater should not despise the vegetarian, nor should the vegetarian condemn the meat-eater—they should reflect that God has accepted them both. After all, who are you to criticize the servant of somebody else, especially when that somebody Else is God?" (Romans 14:3 and 4, Phillips).

This works two ways. The "kneeler" must be concerned for the "non-kneeler," and the "non-kneeler" must love the "kneeler." Each must act to have the interests of the other respected. It's more than a majority decision. The voice of one conscientious Christian is just as valuable as another's. And Christian congregations faced with the problems arising out of differences of opinion must be careful to give each voice the hearing it deserves.

This is particularly important in these days of change in our worship patterns. A new Service Book proposes forms of worship which jar our usually smooth-moving Sunday services. A collection of alternate forms and several variations of musical settings are a sure-fire invitation to a "free-for-all." The hymns are not the same, at least the ones we knew are not all in the new book.

Who knows how God will speak to a soul hungry for grace? Perhaps one Christian feels closer to God by kneeling in prayer before the service. If he does, he should be allowed to kneel, and the practice ought not be voted out simply because "we never did it before." Equally important, of course, is the provision that no one be forced to kneel if he doesn't want to.

YEARS AGO I attended an Episcopalian church in suburban Philadelphia. The service was a rather peculiar mixture of high-church and low-church practices. Gospel song books were used for a hymn-sing just before the sermon. And vested crucifers and acolytes performed their functions with great ceremony.

The rector, explaining this, said "When the cross comes down the aisle, old Mrs. So-and-so bows so low her forehead almost touches the pew-back in front of her. Mr. This-and-that, a Roman Catholic convert on the other side of the church, bends over backward just to prove he doesn't have to do it."

All of this may make for confusion, but I don't think so. We are all eager to know those moments when in encountering God we shall experience a joy and a thrill we cannot find elsewhere. It is important that we be free to use the methods, the devices, the furnishings that will help us to that moment. If we seek for freedom for ourselves in such areas we must be willing to give it to others.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Social adjustment

QUESTION: I have a problem which has been with me since my high school days. I have always been very self-conscious, and this condition seems to be getting worse. Rarely can I hold a conversation with anyone without becoming uneasy. Then I start blushing. This continues though I have tried endlessly to overcome it. I also dread going places alone, and I hate to travel on any kind of public conveyance.

The odd part of this is that sometimes at parties I end up by being the "life of the party." The next day, however, I drop back to the old pattern—tense, nervous, and uncertain. I am twenty-two, and am beginning to wonder whether I'll ever overcome this complex. People always tell me I am so friendly and full of fun. If only they knew how I feel inside.

REPLY: You can be what you want to be, as far as adjusting to groups is concerned, provided there is nothing in the picture to which you have not referred. Are you willing to pay the price? There is no magic solution to most human problems.

In many cases social timidity stems from a strong feeling that one knows less than others and is inferior to them. This is generally a false assumption. A good many people in various groups feel the same way, but most of them push that feeling aside and enter into conversation and activities. Assume your equality and act accordingly. Here are a few suggestions:

1) Ask the help of God in overcoming your difficulty, and then use the assistance he gives.

2) Mobilize your powers and force yourself to mix with people and enter into conversation. Have a ready smile and interesting things to talk about. Move from one person to another, if the circumstances favor it. Read worthwhile magazines, and seek significant experiences, all of which will help you prepare for good conversation. At the same time, be willing to listen to others and take an interest in what they have to say.

The more you adapt yourself to groups the more they will want your company and make your way easier. Keep up this procedure until you find yourself doing it all with ease. If from time to time you seem to slip back, don't be discouraged—try to ignore any failures and press on.

Some people are helped to do this by conditioning themselves through auto-suggestion. This is sometimes accomplished by getting into a completely relaxed state in a soft easy chair, allowing self to sink almost into sleep, and then suggesting to self that you will at next opportunity be friendly to people, move forward without hesitation, be unafraid, speak to them with ease, think of good things to talk about, and mingle freely.

The same procedures may be used to overcome your dread of going places alone and using public transportation, adapting the suggestion and effort to the purpose. Regardless of method, persistence is important.

QUESTIONS FOR DR. RUDISILL may be sent to him at 359 N. West End ave., Lancaster, Pa.

EIGHTH in a series on the meaning of the Book of the Prophet Isaiah

ISAIAH: His ideas of God the creator and sustainer of nature

By GERHARD E. LENSKI

THE WORD "NATURE" is not found in the Book of Isaiah. It is not in the Old Testament. It is not even a word in the dictionary of ancient Hebrew.

This is not to say that the writers of the Old Testament knew nothing about nature or that they ignored it or were uninterested. The fact is, they were deeply interested in nature and in all its works and ways. We moderns are not as smart as we suppose when we fail to understand the thought of the Old Testament in this matter and when we fail to think in this way. Biblical writers were always conscious of God as the creator of the world and thought of him as active in directing its on-going processes.

ISAIAH MAY be regarded as typical of the Old Testament in his attitude toward nature. The book carrying his name, from beginning to end, deals with nature without using the word. However, if Isaiah had been using the English language for a Bible study like this, we are quite sure he would have spelled Nature with a capital N. Nature, to Isaiah, was something real, important, something which speaks to us and to which we are obliged to give an honest reply.

For one thing, nature to Isaiah was not impersonal. It was not a mysterious, undefined force operative in the cosmic order and holding things together, a kind of blind law widely diffused throughout the universe, something strange in the soil that makes the woodland flower bloom.

Nature, of course, has all these potentialities. But to Isaiah nature is always something more than any or all of these. Isaiah always identifies nature with God. In nature Isaiah sees the working hand of God. To Isaiah the powers of nature are the tools of God.

ISAIAH'S ATTITUDE stands in sharp contrast with our own in this respect. We often say: "It rains." Isaiah puts it another way. "I, the God of Israel . . . will make the wilderness a pool of water and the dry land springs of water." (*Isaiah 41:18.*) We read the statistics issued by the Department of Agriculture and say: "We have another surplus of wheat and corn this year." Isaiah tells the story in another way. The Lord God "will give rain for the seed with which you sow the ground, and grain, the produce of the ground, which will be rich and plenteous. In that day your cattle will graze in large pastures" (Isaiah 30:23).

Our little high school girl, in her rapture over the Grand Canyon, mutilates language and declares: "Ain't nature grand." Isaiah, instead of speaking, hears a Voice saying: "To whom then will you compare me, that I should be like him? says the Holy One. Lift up your eyes on high and see: who created these? He who brings out their host by number, calling them all by name; by the greatness of his might, and because he is strong in power, not one is missing" (Isaiah 40: 25, 26).

THE WONDERS of God in the natural world—these wonders speaking to us by day and night—these wonders requiring an answer from us—this may not be our present version of rain, sunshine, bounteous harvests, and scenic glories. Without forcing the point, we can declare that it is Isaiah's.

BUILDING on this first, basic assumption, Isaiah may be said to present nature as a form of divine revelation, a revelation of God's loving concern for the welfare of man, a revelation of his grace.

God has made the world to be a home for man. The fields are fertile. The sunshine is life-giving. The countryside blooms. God has made it so for man's sake. Underlying all these blessings, underlying all the change, havoc, and evil which men have brought into the world, Isaiah sees God's grace, his eager desire to bless man, his readiness to show man favor and mercy which man has not deserved at all. (Isaiah 4:2.)

Some of the non-Christian religions identify the workings of nature with those of a supreme Being more fully than the most of our Christian interpreters have done. Some Christian interpreters, in fear of pantheism, naturalism, and humanism, and in their aversion to any religion that might glorify the creature at the expense of the Creator, have leaned too far the other way. There is no error into which they may have fallen which Isaiah does not stand ready to correct.

To him nature, though without a name, is God's tool. It is a benevolent tool which is expressive of God's grace and mercy.

To this positive side of the case, so pleasant, there is a stern negative which Isaiah does not hesitate to express. It can best be stated in question form. If nature is God's benevolent tool, what about nature when it appears in the form of storm, flood, famine, crop-failure, drought, and death?

To this difficult question Isaiah gives a straightforward answer. Nature is intended to be God's benevolent tool, but because of man's sin, nature often becomes "God's doomster."

George Adam Smith's strong expression, "God's doomster," as a term descriptive of the workings of nature, may be said to be Isaiah's way of declaring that man's sin, like poison, has contaminated the natural order with the result that once friendly forces are now become unfriendly, destructive.

Ground, once fertile, is now cursed. Streams once pure, are polluted by man's pollutions. The animals of the forest, once man's companions, are now foes ready to devour him. The relationship between sinful man and hostile nature is not always discernible, but it is always there. In this assumption Isaiah clearly anticipates Paul and both agree entirely in declaring that casual relationship is expressed in one short, terrible word—sin (*Isaiah 24:1-23; Romans 8:20-23*).

AN AWFUL TRUTH confronts us here; explain it as we may. Man uses nature, is blest by nature, but man often abuses and prostitutes nature. Why should not nature answer back—as indeed it often does?

Nature's retaliatory answers often seem harsh and without discrimination. If that seems the case, shall not the trembling sinner — fearing doom — also remember some related words of the prophet, that God desires to forgive, that he can make the desert of a desolate and ruined life blossom like a rose, that the hand that can use nature as his doomster is always more ready to use nature as his benefactor?

BOOKS

ABOUT PARISH EDUCATION

The Church School. By Paul H. Vieth. Christian Education Press. 279 pages. $3.50.

The Church School is a study of the kind of program of parish education which most congregations dream of having. It is a practical, down-to-earth, survey of the potentialities of the schools of the church in their role as guiders of Christian growth. One indication of the book's usefulness: the traditional index has been recast topically in terms of 250 problems of church school organization, administration, and supervision.

Dr. Vieth developed his suggestions according to the expressed needs reported by 150 church school superintendents in a recent survey. To these representative replies, the author added his forty years of experience in Christian education, and mixed well.

As may be expected, due to the interdenominational character of Vieth's presentation, sections dealing with specific content of curriculum are the weakest in the book. The author's chief accomplishment is in giving profound insights and sound guidance for the mechanics of making a parish educational program work successfully. Recruiting and training leaders, building effective relationships between the schools and the homes of the parish, handling discipline problems, developing a workable administrative set-up—these problem areas are dealt with in such a way that will probably start many superintendents and pastors rolling up their sleeves for the challenging job of improving their schools.

Philadelphia FRANK W. KLOS, JR.

TRAVELING WITH PAUL

With Paul in Greece. By Robert S. Kinsey. Nashville: Parthenon Press. 203 pages. $2.65.

Here is a book which should be in the library of every pastor and Sunday school teacher! Dr. Kinsey is not only a competent scholar but a vivid writer. He has traveled widely, especially in the land about which he writes, and has followed the travels of St. Paul through Greece from Neapolis to Philippi, to Thessalonica, to Beroea, to Athens, to Corinth. From first-hand knowledge of the results of classical archaeology and literature he describes the situation in each as it must have appeared in the first century A.D.

From these sources the author illuminates many an otherwise obscure word or allusion. He makes the Pauline letters to the Thessalonians, the Corinthians and Philippians live for the reader because he makes them speak from their situation to ours in language any laymen can comprehend. There are numerous excellent pictures illustrating certain phases of the text, many of them taken by the author.

Dr. Kinsey once more confirms the fact that there is no substitute for a thorough knowledge of archaeology, history, literature and language for a proper understanding and interpretation of the Bible. J. M. MYERS

Gettysburg, Pa.

They Met at Philippi. By Carroll E. Simcox. Oxford University Press. 174 pages. $3.75.

Here is a devotional commentary that should not only appeal to the clergy but particularly to laymen. Reading the Bible is one thing, but understanding, appreciating, and receiving help and inspiration from what one reads is quite another thing. This little volume will certainly help to produce these fruits of Bible reading.

Carroll E. Simcox of St. Thomas' Episcopal Church, New York City, has given us a commentary on St. Paul's Epistle to the Philippians which has a number of things to commend itself. Before going into the letter itself he devotes a chapter to "Paul the Man" in which he assesses not only his character, personality, and background in precise terms but lists some far-reaching contributions this apostle made. He shows Paul to be the one who universalized Christianity, presented Christ as the living Lord rather than a dead hero, became the human archi-

tect of the church as a fellowship of believers and the church's pioneer theologian.

A second chapter devotes itself to the *Letter* and certain problems involved in its study, but the main body of the book is the section-by-section commentary. Dr. Simcox uses his own translation which has a real freshness about it. His exegesis is scholarly, but perhaps the book will be found most valuable for the author's insight which makes relevant Paul's teachings for today.

Buffalo, N. Y. ERNEST C. FRENCH

EARLIEST BIBLE?

The Holy Bible From Ancient Eastern Manuscripts, Containing the Old and New Testaments Translated from the Peshitta, The Authorized Bible of the Church of East. By George M. Lamsa. A. J. Holman Company. 1243 pages. $12.50.

This volume is a translation from the Syriac, a language virtually identical with Aramaic. The translator assumes that "the Peshitta is the only text through which we can ascertain the ancient Bible text," that it is indeed the original language of the New Testament, and that because of the relation between Hebrew and Aramaic it is the most authoritative text of the Old Testament.

These claims are not only misleading but unfounded. Hebrew and Aramaic are indeed related, but nevertheless distinct languages. The claim for the priority and stability of the Peshitta text does not take into account the other Syriac translations (at lease three) which antedate the Peshitta, the variations in the text of the Peshitta, and the clear indications of its having been revised.

The claim that the gospels and epistles were originally in Aramaic is far from accepted. On the contrary, it is the opinion of the best biblical scholarship that while Aramaic traditions were employed by the writers of the New Testament, the gospels and epistles were originally written in Greek and are not translations into Greek from Aramaic. Moreover, while in its roots the Peshitta may go back as far as the second century, there is no evidence of its use before the fifth century, when in the opinion of many scholars it came into existence. With respect to the Old Testament, the translation into Syriac was probably made in the second or third centuries after Christ. It is clearly a translation from the Hebrew, and often quite free. At some time later it was revised by a comparison with the Septuagint, the pre-Christian translation of the Old Testament into Greek.

The claim that the Peshitta clears up difficult passages in the Hebrew and Greek texts—Lamsa calls them mistranslations—must be viewed with great caution. This is not to impugn the importance of the Syriac translations for the study of the biblical text; it is only to warn against unfounded and unscientific claims. Especially for the New Testament the Syriac versions have significance because they are the earliest of the versions. They contain many interesting variations from the Greek manuscripts.

A fresh and reliable translation of the Peshitta would be of interest to Bible students who cannot read Syriac. But also here the Lamsa translation is a disappointment. Many of the renderings are quite misleading; for example, Genesis 1:1 reads in the King James Version, "In the beginning God created the heaven and the earth," while the Lamsa translation reads, "God created the heavens and the earth in the very beginning." The impression is that of a basic difference between the Hebrew and the Syriac. A comparison of the texts, however, shows that the Syriac follows the Hebrew word for word, and that the emphasis on "the very beginning" in the Lamsa version is arbitrary and unjustified. Nor can this translation make any claim to be new and fresh. It is couched throughout in the language of the King James Version, and in many cases follows it word for word.

All things considered the volume can make interesting reading in that it is a translation of one of the earliest versions of the Bible. At the same time it is unfortunate that the work has not been carried through on the basis of sound scholarly principles.

Philadelphia ROBERT E. BORNEMANN

College and Seminary Problems Debated

CANADA

By NORMAN E. BERNER

THE FUTURE of Waterloo College and Seminary was the biggest question at the Canada Synod convention, June 2-5, in Zion Church, Pembroke. The debate centered around a recommendation by the board of governors that the synod "endorse its action to seek degree-granting powers for Waterloo College" and also for the seminary.

Board President A. W. Lotz spoke of the "unhappy situation" with the University of Western Ontario, with which the college is at present affiliated. That affiliation will have to be broken when the proposed "University of Waterloo" is established, and some tensions have developed between the two schools.

Tied in with this debate was the question of the relationship of the college to the associate faculties of science and engineering. The two schools are closely integrated through an agreement reached two years ago.

President of both schools is Dr. J. G. Hagey who spoke of his position as "difficult and lonely." After his strong statement of personal conviction that the college is following the right course to give the most effective witness for the Lutheran church, the synod approved the recommendation to seek degree-granting powers for both institutions.

GOING TO the United Lutheran Church's Executive Board will be a resolution proposed by the Rev. Paul Eydt affirming that "in order that the church's interests be served, in any proposed merger of the ULCA with any other Lutheran body on this continent, the continued existence of Waterloo College and Seminary be maintained."

"Some people are asking why the church should be supporting an institution with 60 to 70 per cent non-Lutheran students," said the Rev. A. F. Buehlow, president of the Stratford Conference, in presenting a memorial urging the retention of "Waterloo College as a Lutheran institution of higher education." He said that the synod should "get up on its hind legs and say 'This is our college. We do not intend to let the government take it over; we do not intend to let it slip through our fingers.' "

The synod approved the memorial, after striking out a provision that "the size of the college be limited so that it does not pass out of our control."

A BASIC SCALE of pastors' salaries was approved and recommended to all congregations. It sets a minimum of $3,000 a year, with minimum annual increments of from $100 to $300 for a period of from 5 to 10 years. The executive committee was instructed to study situations where salaries plus car allowance are below $3,000. Present synod average is $3,683.

Ten new congregations, three of them missions organized in Toronto this spring, were received, bringing baptized membership in the synod above 60,000 in 143 congregations.

"Let the chips fall where they may," declared the Rev. A. J. Datars, asserting that the synod was organizing too many missions, and is not able to support them adequately. In reply, President Albert G. Jacobi pointed out that some missions wanted church buildings at once instead of being content with small first units for a start. It is expected that eight missions will have buildings under construction in 1959.

RECEIVED by ordination were: Charles Dechert, Barry Lang, Edward Hackbusch, Bodo Mehling, Frans Korila. The Rev. John Miller, Hamilton, preached the ordination sermon.

Representing the United Lutheran Church was Dr. John Rilling, Minneapolis. The new *Service Book and Hymnal* was used, with

PRESIDENT DWIGHT PUTMAN (re-elected almost unanimously by Central Pennsylvania Synod) welcomed Pastor Hector Magalee of Lutheran Church in British Guiana as a synod convention visitor

the Rev. John Zimmerman, host pastor, chanting the liturgy.

The Rev. Eric Reble, Bridgeport, was elected secretary of synod, succeeding the Rev. Karl Knauff who was ineligible for re-election. President A. G. Jacobi is serving a four-year term. Re-elected were Treasurer E. A. Kalbfleisch and the statistician, the Rev. O. T. C. Stockmann.

A budget of $440,055 was adopted for 1959. Per capita apportionment will be $15 per communing member. An effort to hold the per capita at the 1958 "double apportionment" of $17 was defeated by a 2-1 margin.

1958 ULCA CONVENTION DELEGATES

Clergymen: Norman Berner, Arthur Buehlow, Delton Glebe, A. G. Jacobi, U. S. Leupold, John Zimmerman.

Laymen: Reuben Baetz, Harry Greb, Walter Hachborn, Harold Schultz, Carl Weber, Manfred Wirth.

CENTRAL PENNSYLVANIA

By VIGGO SWENSEN

DR. DWIGHT F. PUTMAN was re-elected president of the Central Pennsylvania Synod by an almost unanimous vote. He has served two five-year terms. The convention was in Gettysburg College's Christ Chapel, June 2-5.

Delegates heard ULCA Secretary F. Eppling Reinartz point out several marks of distinction of the synod. He noted a distinctive piety, sense of responsibility for government, concern for its neighbors as evidenced in the part it plays in the State Council of Churches; givingness as expressed in forwarding $25 million to the ULCA in 20 years.

Dr. Clemens L. Zeidler, president of Northwestern Theological Seminary, spoke as ULCA representative. He said the "double apportionment" in 1958 is not an "extra" but a "must," and cited the needs in American and overseas missions, and elsewhere.

Gifts were presented to President Dwight F. Putman for ten years of service to the synod and to Mrs. Putman for her loyal support. Miss Esther M. Weibley, secretary to synodical Secretary Ralph Robinson, was also presented with a gift.

THE CHAIRMAN of the synod proposal committee, the Rev. Gordon Folkemer, presented three items of synodical advance for 1959: $300,000 toward erection of church and student center to take the place of the present building at Penn State University, $50,000 for Gettysburg Seminary dormitory debt, and $150,000 for parish development.

After heated debate in an extended session the $300,000 for the Penn State project was voted through. Grace congregation, located near the university campus, is expected to raise $500,000 toward the effort. The NLC Division of College and University Work will contribute its $52,000 equity in the student center. Campus pastor is the Rev. Arthur Ruths.

The seminary indebtedness and parish development program were made part of the budget with little discussion.

ATTEMPT TO SET the 1959 per capita apportionment at $19.10 was defeated in closing hours of the convention. This would be a 10-cent increase over 1958 double-apportionment figure. Delegates settled for the $17.40 per communing member recommended by the executive board.

Announcement was made of the appointment of directors to the board of Gettysburg College by synod's executive board. A cordial relation has existed between synod and the college through the years. Now it becomes official. Directors are Dr. W. C. Heinley, Lancaster; the Rev. Howard J. McCarney, York; and David S. Bantly, West Allegheny.

Pastor Hector Magalee of British Guiana gave a stirring witness to the importance of foreign missions as he noted the change wrought by the coming of the missionaries to his homeland.

FIVE SIMULTANEOUS seminars on "The Ministry of the Church" lent variety to Tuesday's sessions. Subjects ranged from "The Family" to "The World Parish" and gave opportunity for participation by everyone.

Twenty candidates were approved for ordination; 21 pastors were received by transfer from other synods; five congregations of the Pennsylvania Ministerium on Central Penn territory were admitted into synod.

Sister Betty Ruth Amstutz, executive director of Lutheran Social Missions of Philadelphia, called by the executive board as secretary for inner missions was presented to synod.

IN RESPONSE to a question regarding possibility of merging Philadelphia and Gettysburg theological seminaries, Synod President Putman and Gettysburg Seminary President Harry Baughman agreed that the possibility exists and should be studied. An overture from Philadelphia Seminary came after the Gettysburg Seminary board had met. It will be taken up at the next board meeting.

Reference was made by the synod's former president, Dr. M. R. Hamsher, to an editorial in THE LUTHERAN (June 4) suggesting that a mistake had been made in location of Gettysburg Seminary and that partisans could generally be depended on to perpetuate the mistake. Said Dr. Hamsher: "My good friend Dr. Ruff made two mistakes: The seminary was not located in the wrong place; continuing it there need not be construed as partisanship."

DELEGATES voted to employ professional counsel to study the organizational structure of the synod, including salaries of the executives, in a move to ease the work load of officers and board executives. Sensing the reluctance of the convention to spend any considerable sum for the project, delegate Carl Simon, Williamsport, member of the Proposal Committee, offered to provide the money.

1958 ULCA CONVENTION DELEGATES

Clergymen: Dwight F. Putman, Ralph C. Robinson, Ernest N. Bauer, Victor A. Carlson, William VanHorn Davies, Jr., Paul R. Clouser, Harold B. Helfrich, Harry T. Richwine, Jr., Kenneth W. Swanson, Donald G. Raup, Raymond L. Fetter, Herbert G. Hohman, Myron A. Eichner, C. Elwood Huegel, Harold A. Ahalt, John J. Lenhardt, Robert E. Picking, J. Bruce Weaver, Robert G. Sander, Donald R. Yost, S. William Brandt, David R. Hoover, Harry F. Baughman, M. R. Hamsher, Kenneth S. Ehrhart, Howard J. McCarney, James R. Nace, Gordon E. Folkemer, Francis R. Bell, Viggo Swensen, G. Martin Ruoss, Charles A. Chamberlin, Herman G. Stuempfle, Jr., Walden M. Holl, Robert W. Koons.

Laymen: W. K. S. Hershey, John Frick, Robert B. Myers, L. Victor Dinger, Oscar L. Lingle, Harry S. Gipe, Lee G. Lichliter, H. Norton Cope, John R. Miller, LeRoy Breneman, Lester S. Zuch, Jacob B. Kreider, Jack Spooner, C. C. Billig, John M. Phillips, Luther M. Redcay, LeRoy Creasy, Pius A. Will, Thomas F. Lansberry, George W. Hoffman, J. Franklin Miller, Wilbur E. Tilberg, Luther Ritter, Edgar Leister, Melvin I. Crumrine, Kenneth Gabriel, Ira C. Sassaman, Robert P. Menges, John A. Apple, D. L. Biemesderfer, Paul H. Rhoads, C. C. Culp, Dale F. Shughart, Carl H. Simon, Mrs. H. L. Crist.

DR. ALFRED BECK is first Wagner College graduate elected to presidency of New York Synod. President Frederic Sutter of Wagner's board of trustees was pleased

NEW YORK & NEW ENGLAND

By HOWARD A. KUHNLE

IT TOOK two four-ballot elections at the New York Synod convention, held at Wagner College June 2-5, to select a president as successor to Dr. Frederick R. Knubel who died Oct. 22. Dr. Alfred L. Beck, age 41, was the final choice.

On the fourth ballot in the first election the convention selected as its president the secretary of the United Lutheran Church, Dr. F. Eppling Reinartz, who was attending a meeting in Minneapolis. Dr. Reinartz declined the office, and balloting began again.

Dr. Beck is pastor of the Church of the Reformation, Rochester, N. Y. This is the church of which Dr. Knubel was pastor at the time of his election to the synod presidency in 1944.

Convention sessions were conducted by Dr. Paul Andrew Kirsch, serving as president until Dr. Beck takes office Sept. 1. Dr. Clarence C. Stoughton of Wittenberg College spoke as United Lutheran Church representative.

Nineteen candidates for the ministry were ordained, with Dr. Russell S. Gaenzle as preacher at the service. Three new mission congregations were received into the synod. They are Our Saviour's, Horseheads; Prince of Peace, Brentwood, L. I.; and Messiah, Greece, N. Y. Five fields are now being developed with the promise of new congregations in the near future. Ten additional fields have been approved for development.

MUCH TIME was given to various aspects of Christian education, including student work at many points, Wagner and Hartwick colleges, and the Philadelphia Seminary. The synod applauded vigorously when Dr. Harold S. Miller, president of the board of the Philadelphia Seminary, told of a proposal to merge Philadelphia and Gettysburg seminaries. The new chapel to be erected at Wagner will be a memorial to Dr. Knubel. To carry out this project the per capita quota in the 1958 campaign for Wagner in the synod was increased from $6 to $7.50.

The Long Island Conference will be divided into three, consisting of churches in Brooklyn, Queens County (both in New York City), and Nassau and Suffolk counties. The Eastern Conference will be divided into two, consisting of churches in the Hudson-Kingston area and those in the Albany-Mohawk area.

Synod adopted a budget of $1,620,760 for 1959, a $325,000 increase over 1957. This will be $16 per communing member. At present, synod is working on the double-apportionment for 1958, although a speed-up will be necessary to reach the goal. The 1957 ULCA apportionment was paid 104 per cent. Included in the 1958 budget is an item of $20,000 for urban church work in the synodical territory.

All Saints' Church, Boston, the Rev. Vernon E. Carter, pastor, was selected as the site of the 1959 convention. This will be only the third time that synod has met in New England. The coming convention is said to be the first in the history of American Lutheranism when a Negro congregation entertains a convention of a Lutheran synod.

Retirement age of officers of synod has been 65. A constitutional amendment raising the limit to 68 is pending, but cannot take effect until 1959. Under the present rule, the synod's treasurer, Ernst S. Erickson, was ineligible for re-election. Since the synod was eager to keep him in office, it resorted to an unusual maneuver—refusing to elect any treasurer. Mr. Erickson stays in office until his successor is elected.

1958 ULCA CONVENTION DELEGATES

Clergymen: Alfred L. Beck, Paul C. White, F. Eppling Reinartz, Martin J. Heinecken, Ralph W. Loew, Edmund A. Steimle, Paul Andrew Kirsch, Melvin E. Yearke, Walter R. Kopp, Paul E. Henry, Wilmer M. Zuehlke, Ray E. Kulman, Eugene B. Umberger, Robert E. Mohr, Robert H. Arnold, Joseph B. Flotten, Charles D. Trexler, Fred McLaughlin, Charles E. Deitz, Paul C. Reisch, Stanley H. Knull, Henry J. Cornish, Frederic P. Eckhardt, George F. Saunders, John E. Christ.

Laymen: Ernst S. Erickson, Edmund F. Wagner, William Stackel, Henry Endress, Miller A. F. Ritchie, Richard Heindel, William Jansen, C. Arnold Hanson, Claude Zoeckler, Henry G. Pfeil, Miles S. Hendricks, Harold Ellerson, Vincent Kelley, Jacob E. Becker, Fred Hauptmann, Henry Krooss, Ernest Schwabe, Gustave W. M. Wieboldt, Richard Vogel, Herman Gritz, Martin Heyer, Fred Lindemann, Carl Wolford, Henry Oberg, William LeCook, Joseph Martin, Arthur Levine, Andrew Stohrer, John Kempf.

PITTSBURGH

By LUTHER E. FACKLER

"UNLESS WE TAKE upon ourselves the needs of others, the love of God is not in us," Dr. William F. Zimmerman assured the Pittsburgh convention, meeting June 2-5 at Thiel College. He is dean of Midland College, and spoke as the United Lutheran Church representative.

Dr. Zimmerman warned against complacency among church members. "When an individual accepts social security from the state," he said, "he is logically prepared to accept 'soul security' from the church, both requiring little in the way of individualism or initiative."

The new *Service Book and Hymnal* was used in the communion liturgy and at daily devotions. The synod welcomed the new book enthusiastically. Dr. Edward T. Horn, III, member of the commission which prepared the book, spoke at the convention. Other visiting speakers were the Rev. Dennis Koch, missionary on furlough from Japan, and Dr. Nils Bentz speaking of Lutheran World Action assistance to the Batak Church in Indonesia.

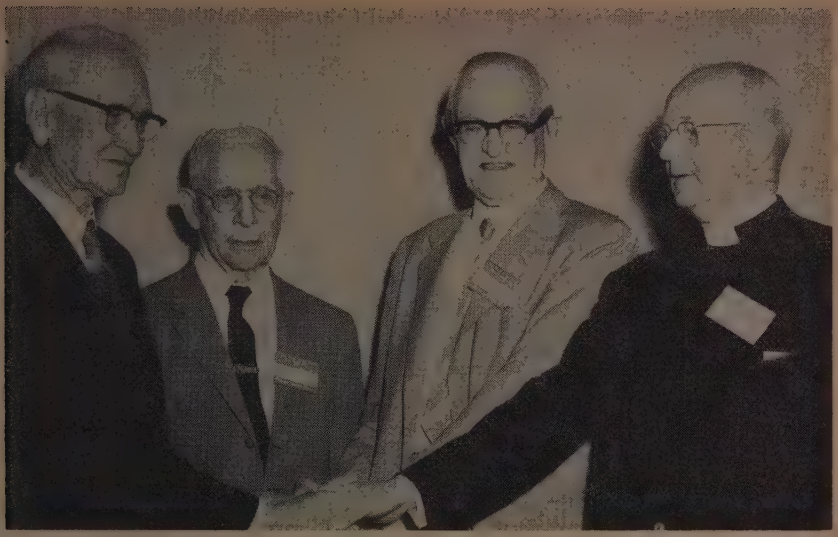
THIS WAS a convention without heated controversial discussions. No new synodical offices were created. There were no overtime sessions. But there was clearly expressed desire of the synod to meet its budget for the sixth consecutive year, even though special congregational offerings may be required.

Over $1,250,000 had been given toward the work of the synod during 1957. The budget for 1959 is $1,252,509 and Lutheran World Action $141,460. To help meet the needs of the seminaries supported by the Pittsburgh Synod, $450,000 is to be received during the next three years. Receipts will be held until after this period, and then distributed in view of circumstances prevailing at that time. To meet the total program will require $19.25 per communing member.

For greater uniformity in ecclesiastical practices a synod manual has been prepared to provide guidance and principles without intention to be observed as "iron-clad rules."

Semi-annual meeting of high school students are to be held at Camp Lutherlyn to discuss Christian vocations.

Deep concern was expressed on the possibilities of establishing new facilities for the care of the incurable or incapacitated persons. Possibilities suggested include an annex to the Zelienople Old Folks' Home, Passavant Hospital when it is relocated; a building in connection with the Passavant Memorial Homes, Rochester; or a number of smaller units in various communities of the synod.



MOST SYNODS observe 50th anniversary of ordination of their pastors. At Pittsburgh convention, Dr. Peter Brath saluted Pastors Calvin Brewer, Charles Reed, Arthur Fry

Two new congregations were received—Good Shepherd, Greensburg, and St. Mark's, Waterford. A third congregation, St. Paul's, Rochester, for many years a nonsynodical congregation, was received into synodical membership. During 1958 seven more fields will be surveyed and services begun.

1958 ULCA CONVENTION DELEGATES

Clergymen: E. Jerome Alexis, Peter Brath, Paul Daugherty, Reginald Dozer, Luther Fackler, William Hankey, J. Paul Harman, Paul Heist, G. L. Himmelman, Donald L. Houser, Norman Kieffer, George Little, Robert Olson, Wahl Pfeifer, Edward Rogers, Herman Schmid, Philip Seiberling, Robert Thurau, George Vetter, Reinhold Weber.

Laymen: Mrs. C. W. Baker, J. Russell Barley, Roy C. Beaver, O. F. H. Bert, H. Edward Brunk, Earl S. Cummings, David N. Finney, Jr., Raymond R. Goehring, John C. Haberlan, Roy W. Henrickson, Mrs. Frank Herzel, Armour Hillstrom, Frederic B. Irvin, W. George Kelley, Frank E. Leard, Arthur L. Martsolf, Mrs. E. F. Moyer, Mrs. Edmund G. Price, Carl E. Schnur, Emanuel A. Wagner, Robert Wilbur, J. Earle Wolfe.

LETTER TO THE EDITOR

SIR:

Living close to Gettysburg Seminary as I do, I had never gotten the idea that it was doing a poor job, or that its location was bad, or that its faculty was poorly prepared. Having recently spent three days in Philadelphia, I am not impressed with the idea of deserting the ideal location of the Gettysburg Seminary for the mad rush of the city.

Something tells me that the two seminaries are not too much different from what they were at the start; which is another way of saying that the results of such a proposed merger could be very unhappy. And considering the normal growth for the next 20 years as continuing in proportion to what it has in the last 20, we might have a congested condition that would be very undesirable.

I could see one of these two fine seminaries doing a good job in S.T.M. and Th.D. work, and specializing; but closing one—never. DONALD C. HAYNES

Hagerstown, Md.

Young Congregations Active In Synod Building Projects

By FRANK K. EFIRD

SALISBURY—When members and friends of Prince of Peace Church, Bostian Heights (Salisbury), assembled for a groundbreaking service, May 18, it marked beginning of construction of the first rural mission church in the North Carolina Synod in the past eighteen years. Synod President F. L. Conrad conducted the service, assisted by Dr. J. L. Morgan, 86-year-old president emeritus of the North Carolina Synod, and Pastor Q. O. Lyerly. With 97 confirmed members two-year-old Prince of Peace congregation plans to construct a $48,000 first unit.

Another mission, Faith, Conover (the Rev. C. A. Misenheimer, pastor), conducted groundbreaking services for a $53,000 first unit April 27.

Three other mission congregations in the synod are building first units—Holy Trinity, Reidsville; Our Saviour, Jacksonville; and Christ, Charlotte.

Groundbreaking services were conducted by 191-year-old Philadelphia Church, Dallas (the Rev. C. E. Lutz, pastor), for a $20,000 educational unit, April 3.

DEDICATION services were held in April for the $196,000 Mt. Olive Church, Hickory. The new contemporary church has a seating capacity of 480 and is the first of three units in a long-range development plan.

TRINITY, Sanford, mission church erected and opened in 1948 at a cost of $45,000, was dedicated, free of debt, on April 6.

Stewardship Makes Progress

Benevolence receipts totaled $22,974.03, 30 per cent, of the 1958 budget on May 31. Remittances to the ULC amounted to $110,029.89—36.6 per cent of the apportioned synod total. The amount was 38.4 per cent higher than that given during the corresponding period of last year.

Salisbury mission congregation breaks ground
Dr. Conrad, Dr. Morgan, Pastor Lyerly help

In an effort to bring every congregation into the family of sector congregations, two stewardship schools were to be directed by Ira Angstadt of the LLM at Lenoir Rhyne College. The first was scheduled on June 14 for pastors and lay representatives from each of the 77 congregations with sector experience; the second on July 25-26 will be for the 103 congregations without sector experience.

The parish education, stewardship, evangelism and home missions committees are co-operating in an all-day workshop on June 30 for the 13 new pastors graduated this spring and called to North Carolina congregations at St. Paul's Church, Salisbury.

FIFTEEN young men were ordained at Trinity Church, Vale, June 8—the largest group ever ordained by the North Carolina Synod. The Rev. C. S. King, father of one of the ordinands, preached, and another father, Chaplain Roy Fisher, served as celebrant in the Communion service. Thirteen graduated from Southern Seminary.

Lutheran Leads One-Man Drive To Beat Slump in Community

SANFORD—Trinity Church in Sanford is 14 years old and had a communing membership of 51 at the end of 1956. But even if it is not a large congregation, it has among its members people who apply stewardship talents both to the church and to the community.

One of the members is T. F. Nance who owns a wholesale confections company. While people were talking about the recession in Sanford, Mr. Nance did something about it.

He sent each employee ten silver dollars and told him to go out and spend them "immediately." Business is good, he said, "due to the enthusiasm and effort" of his workers. So, he urged his employees, "spend the bonus at your local merchant for the items of your choice, hoping that this will help in a small way to relieve the temporary recession."

"SISTER DORIS ABERNETHY was consecrated in her home congregation, Bethany Church, Hickory, May 11. Dr. John Leroy Deaton, president of the ULCA Board of Deaconess Work, preached.

Sister Doris will serve as parish deaconess in St. Luke's Church, Charlotte. She will be the second deaconess serving in the synod. Sister Miriam Shirey is at Haven, Salisbury.

MANY North Carolina Synod congregations used the new *Service Book and Hymnal* for the first time on Pentecost. In most cases the first use of the new service came after months of planning, preparation, and practice. "We like the new service and the fine selection of hymns," seemed to sum up the opinion of the congregations which have retired their *Common Service Books.*

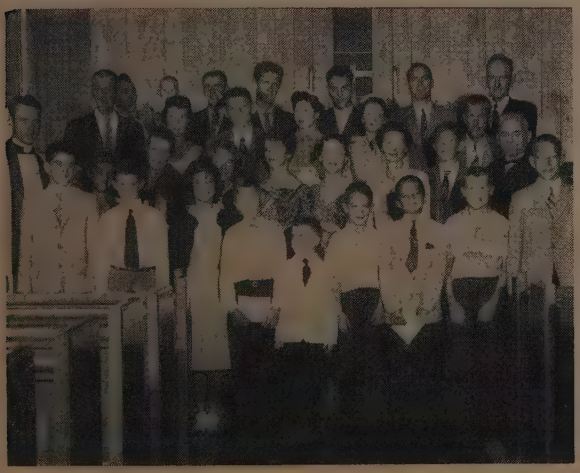
ULC President at Lenoir Rhyne

DR. FRANKLIN CLARK FRY gave the commencement address at Lenoir Rhyne College, Hickory, N. C., on June 2 when 177 received bachelor degrees—the largest class ever to graduate from Lenoir Rhyne. The new P. E. Monroe Auditorium was packed for the occasion with 1,500 in attendance.

A parish pastor, a seminary professor, and a college professor emeritus received honorary degrees. Doctor of divinity degrees were given to the Rev. John White Iddings, Albemarle, and the Rev. George Frederick Schott, Southern Seminary. The doctor of literature degree was awarded to Dr. Albert Keiser, former head of Lenoir Rhyne's English department.

CHARLOTTE congregations made history last month with their first community Lutheran leadership school. Seven members from a Missouri Synod Negro church, St. Andrew's, participated.

Co-operating were five ULC congregations and four Missouri Synod churches. Enrollment was seventy-two.



Evangelism program showed results in Kure Beach congregation
Pastor Corley Lineberger received 29 new members on Pentecost

Contemporary building planned for Our Saviour mission congregation in Greenville
First unit for two-year-old mission will have seating capacity of 200, Sunday school room

SOUTH CAROLINA

Greenville Mission Builds First Unit of New Church Plant

By WYNNE C. BOLIEK

COLUMBIA—A two-year-old mission congregation, Church of Our Saviour, Greenville, broke ground June 15 for the first unit of its church plant.

Taking part in the service were Synod President Karl W. Kinard, Synod Field Worker J. Shelton Moose, and the Rev. J. Marion Rhoden, Jr., pastor of the mission.

The new structure will have a seating capacity of 200 and provide office and eight classrooms. Baptized membership of the young congregation is 205, with a confirmed membership of 126.

ANOTHER South Carolina mission, Holy Trinity Church, North Augusta, will soon need a new pastor. Pastor William B. Schaeffer, who organized the congregation, is due to leave with his family for England to become senior representative of the Lutheran World Federation's Department of World Service in London. He succeeds Pastor Vernon F. Frazier, another South Carolina pastor, who returned from the overseas assignment earlier this spring to assume the pastorate of St. Matthew's Church, Charleston.

Newberry Graduates Ninety-One

COMMENCEMENT took just one day (June 1) at Newberry College. The baccalaureate sermon was delivered by Dr. R. A. Goodman, retired faculty member of the college, who served the institution as professor of Bible and Christian ethics for 36 years. The address to the graduating class of 91 was delivered by Congressman Wm. Jennings Bryan Dorn the same afternoon.

Trustees of Newberry College re-elected Dr. H. Odelle Harman of Lexington chairman of the board, together with all other officers: Dr. Fred E. Dufford of Charleston Heights, vice president; Dr. W. H. Lefstead, Mobile, Alabama, secretary; and B. O. Long, Newberry, treasurer.

Evangelism Mission Date Set

PLANS are moving along for another area evangelism mission in the synod. Date for Western Conference churches is Sept. 21-25. Chairman of the group is the Rev. Guy C. Cruse of Leesville.

MISSION FESTIVAL SUNDAY was observed June 1 at Church of the Incarnation in Columbia. The Rev. Louis Bowers, missionary to Liberia, preached. It was the men's Bible class of Incarnation Church which originated the movement to purchase a plane and contributed, together with other congregations in the area, $3,000 to purchase the plane for work in Liberia.

A STEWARDSHIP SCHOOL, attended by pastors and lay leaders of the synod, was held at Newberry College, June 6-7. Pastor J. Shelton Moose, together with the stewardship committee, were instrumental in setting up the school.

NEW ADDRESS for the synod's headquarters is 1003 Richland Street, Columbia. Synod offices were moved into the new building recently.

Eleven Ordained in Columbia

ELEVEN YOUNG MEN from the South Carolina Synod were ordained in a special service at St. Paul's Church, Columbia, June 8. The sermon was delivered by the Rev. C. E. Seastrunk of West Columbia. Dr. Kinard conducted the ordination, assisted by other officers and pastors.

THE REV. CHARLES HOLMES, pastor of Bethel Church, White Rock, confirmed 27—the largest class of this rural congregation.

A class confirmed at St. Matthew's Church, Charleston, by the Rev. Vernon Frazier, recently returned from England, was instructed and prepared for confirmation by a lay worker, Miss Marie Heinsohn, in the absence of a pastor.

GOOD SHEPHERD CHURCH, Walterboro (Ernest Burns, pastor), is introducing the new *Service Book and Hymnal.*

VIRGINIA

Large Number of Leaders To Speak at Massanetta

By MARSHALL F. MAUNEY

ROANOKE—Plans for the Massanetta Summer Assembly (Aug. 4-10) are just about complete with a host of outstanding leaders and speakers across the church slated to appear on the program.

The Rev. Gordon Lund, pastor of St. Luke's Church, Mansfield, Ohio, will bring the Matins meditations. Dr. G. Elson Ruff, editor of THE LUTHERAN, will deliver the sermon at the concluding service on Sunday. Preachers at vespers will be Dr. Abdel Ross Wentz, Gettysburg Seminary; Dr. Klaus Thomas (president of the Order of St. Luke in Germany); Dr. Donald L. Houser, Board of American Missions executive; Dr. George H. Berkheimer, executive secretary of the Board of Pensions; and the new director of evangelism in the ULC, the Rev. Bruce Weaver.

The pastors' school will include a series of lectures by Dr. Thomas on psychiatry and the Christian minister, a series of New Testament studies by Dr. Jacob W. Heikkinen of Gettysburg Seminary, a discussion of the urban church by the Rev. Walter Kloetzli of the NLC, a presentation of the rural church by the Rev. Beryl B. Maurer, director of rural church work in the Central Pennsylvania Synod, and Dr. Houser on present developments in home missions.

Leader of the layman's conference period will be Dr. John Stauffer, dean of Wittenberg College; ULCW leader will be Miss Betty Edwards of the ULCW staff, and Luther League leader will be Sue Culp.

Among teachers in the leadership school will be Dr. S. White Rhyne, executive secretary of the Board of Parish Education; Dr. Earl S. Rudisill, Dr. David O. Weaver, and Sister Eleanor Jamieson.

Groundbreaking for parish house in Greeneville *Reformation Church is expanding* *(see p. 38)*

VIRGINIA . . .

Apportionment Receipts Up

STEWARDSHIP reports for the first quarter of 1958 are encouraging. A little over 70 per cent of the total amount due for this period was received by the synodical treasurer in the prescribed time. This marks an increase of 30 per cent over last year during the same quarter.

ANNOUNCEMENT has been made of the initial use of the new synodical youth camp grounds in southwest Virginia, near Marion. Director Donald R. Fauble has arranged for two one-week sessions to be held Aug. 10-23. Powell's Fort Camp in Northern Virginia will be held Aug. 23-30.

First Setting Preferred

THE NEW *Service Book and Hymnal* is being introduced in many churches across the synod this month. Reports range from "favorable" to "enthusiastic" acceptance. The consensus seems to favor the first setting.

Holy Trinity Church, Lynchburg, arranged a large display of books in the narthex as the hymnals were dedicated June 8 and put into permanent use on June 15.

NEW LIFE will be brought into the synod this month as eight seminary graduates begin work within the territory. Four were ordained by the synod. They are Warren L. Strickler, III, at First Church, Norfolk, on May 25, and Robert L. Hock, Malcolm L. Minnick, Jr., and Charles E. Spraker at Holy Trinity, Lynchburg, June 8.

More Buildings for More People

ST. JOHN'S congregation, Norfolk, occupied what is thought to be the first church building of contemporary design in the Virginia Synod on Easter Sunday. Pastor C. J. Martin reports that attendance has been over 200 every Sunday since then. Total cost of the structure, including lot, was $95,000.

GROUNDBREAKING services were held by three congregations last month. Reformation, Greeneville, Tenn. (the Rev. John L. Smith, pastor), broke ground for a $90,000 parish house. Messiah Church, Knoxville (the Rev. Auburn Bowers, pastor), began construction of the first unit of the church plant. Grace Church, Oak Ridge, Tenn., the Rev. J. R. Crumley, Jr., pastor, started construction of the third unit.

First church of contemporary design built by United Lutheran congregation in Virginia
Present structure will eventually become chapel, seats 160 with overflow capacity of 50

Use of New Service Book Gaining Ground in Synod

By LOUIS F. MERTZ

LOS ANGELES—Most Pacific Southwest Synod congregations will be using the new *Service Book and Hymnal* by the end of this year, members of the synodical music and worship committee predicted at the recent synod convention in San Diego. Pastor Charles Smith of Huntington Park said that most people liked the liturgical portions of the book but that there were some reservations "regarding the music of the hymnal."

Some synod pastors advised to proceed slowly in adopting certain innovations suggested in the new book.

Pastor Orville A. Awerkamp of Long Beach presented a resolution suggesting "to encourage the spirit of unity and participation in the worship services of our synodical conventions" by discouraging the chanting of services at the conventions and "reserving such liberty for the local congregation." He also suggested that more familiar hymns be selected for conventions "since the synodical worship service is not a workshop."

Pastor Awerkamp was among the parish pastors who gave enthusiastic reception to the new book. He told his congregation that he was sure the new settings, once they have become familiar, would make the old service "seem unnatural and greatly lacking in spirit."

Twin Ordination in Sacramento

TWO YOUNG PASTORS who will serve congregations of the Pacific Southwest Synod were ordained at St. John's Church, Sacramento, on May 18.

David H. Romeis, a graduate of the University of Chicago, Chicago Seminary, and Stanford University, will become pastor of St. Luke's Church, Walnut Creek, Calif. The Illinois-born clergyman continues a family tradition of service. He is a nephew of Dr. H. Paul and Pastor Robert Romeis.

Twin ordination service in St. John's Church
Ordinands: David Romeis, Edward Olander

Edward B. Olander, Jr., formerly head of the music department of Mission House College, Plymouth, Wis., graduated from Pacific Seminary in May and will serve Our Saviour's Church, Alhambra, Calif.

The twin ordination was conducted by the Rev. Donald Wagner and Dr. Romeis. Pastor Romeis preached, and Pastors Kenneth Senft, Philip Bergstresser, J. Henry Snyder, and Charles A. Miley participated.

Sierra Madre Church Organized

SHEPHERD OF THE HILLS CHURCH of Sierra Madre was the name chosen by the newest mission of the synod as it was organized on May 11, a day before the synod convention.

The church, which began services last Oct. 27, met in a room of the Woman's Club in Sierra Madre. Ninety persons signed the scroll which contained the charter membership list.

The Rev. Ray E. Hansen, mission developer, announced that the first youth confirmation class of three members was received into adult church membership.

PACIFIC SOUTHWEST . . .

STRIKE IS STRIKE

WHAT DO YOU DO when you want to go to church but don't want to cross the picket line?

The question was posed to members of Prince of Peace mission of Sepulveda (Los Angeles). The members wanted to worship—but the strike was a seven-day-a-week proposition, Sunday not excluded. The strike was a brewery strike.

It affected Prince of Peace mission because the congregation worships at the Anheuser-Busch cafeteria. Members couldn't get to the three rooms they've been using for services and Sunday school for the past 18 months, without crossing a picket line.

And so, struck by a strike that wasn't theirs and this being sunny California, Prince of Peace mission met on the vacant lot on which, one day, they'll build a church.

HOLY CROSS CHURCH, Pedro Valley (the Rev. Edgar A. Doering, mission developer), held the first services in a house chapel built by the members of the congregation. The chapel was dedicated on June 8 by Mission Supervisor H. Paul Romeis.

THEME CHOSEN for the spring retreat of the Lutheran Brotherhood of Southern California was "Follow Me, and I Will Make You Fishers of Men." Two hundred men were expected at the retreat at Camp Yolijwa, Oak Glen, California (June 13 and 14). Topic was the lives of the Apostles.

DIRECTOR JOHN D. FOERSTER of Camp Yolijwa at Glen Oaks, Calif., has announced nine sessions for students above the fourth grade. The new camp, which will start its second year of operation, will have improved facilities. Over 600 campers are expected to take advantage of the program and facilities offered at the southern California Yolijwa.

ST. MARK'S CHURCH, San Francisco, served as training center for counselors at the Billy Graham Crusade at the Cow Palace. Thirty Lutheran churches in the bay area supported the crusade.

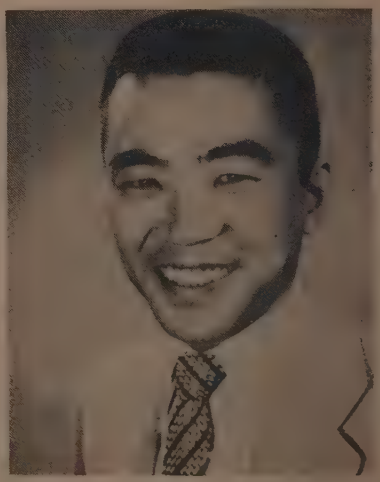
PASTOR-ELECT RUDOLPH J. LEEMAN was ordained and installed at Grace Church, Richmond, on June 1 by Synod President Dr. Carl V. Tambert. Pastors Phillip Bergstresser and Neal O. Jenson assisted in the service.

Japanese Seminarian Interns In Inter-Racial Congregation

EIICHI MATSUSHITA, second-year student at Gettysburg Seminary, began a year's internship at St. Mark's Church, Los Angeles, this month, Dr. Donald L. Houser, executive secretary of the Board of American Missions, announced in New York.

Mr. Matsushita, a graduate of Keio University, Tokyo, and of Gettysburg College, is a sociology major at Gettysburg Seminary. A native of Tokyo, he was converted to Christianity during his freshman year at Gettysburg.

A Japanese citizen, Mr. Matsushita's chief job at St. Mark's will be assisting Pastor Paul T. Nakamura, in working with the members of the congregation of Japanese descent (Niseis). A great proportion of the congregation are second and third generation Japanese-Americans.



Gettysburg Seminary student Eiichi Matsushita

Japan-born intern serves Los Angeles church

Building on new ground is Stone Church congregation of Jeromesville parish, Ashland County
Members brought their own shovels to turn earth on field where parish house will stand

OHIO

Expanding Congregations Start Construction Projects

By E. RUDOLPH WALBORN

COLUMBUS—Building got under way in various parts of the synod. St. Timothy mission, Mansfield, broke ground for its first $95,000 unit May 3. Pastor is the Rev. Otto H. Friedmann.

The unit will provide chapel space for 160 and church school facilities for 200. The congregation received aid from the synod to purchase a parsonage and additional ground next to the building site for parking space. Services have been held since 1953 in a public school.

St. Timothy's, Mansfield, started first unit
Pastor Friedmann led groundbreaking service

Mission Superintendent Albert H. Buhl spoke at the groundbreaking.

A rural groundbreaking was held May 11 at Stone Church, part of the Jeromesville parish. A two-story $30,000 parish house with classrooms and fellowship hall will be built in what is now an open field.

The congregation will do much of the work itself, although several contracts have been let for portions of the construction.

In the future, the present church building will be moved to join the new building on the two-acre site.

The rural congregation of 105 communing members raised over $21,000 in cash and pledges during its initial two-week financial canvass for the building program in July, 1957. It plans to dedicate the parish house debt-free this fall.

Stone Church is located in open country south of Ashland. The congregation joined Pastor Albert E. Myers in breaking ground. Each family brought its own shovel.

EMMANUEL CHURCH, Germantown, broke ground for an $85,000 addition which will provide Sunday school and office space on two sides of the two-story colonial-type building erected in 1867. Wings will be built on both sides of the church.

PENNSYLVANIA

Synod Church Women Map August Meeting at Thiel

By LUTHER E. FACKLER

PITTSBURGH—"Let Christ Be Magnified" will be theme for the 40th convention of the synodical ULCW to be held Aug. 27-28 at Thiel College.

Heading the list of speakers are Sister Mildred Winter, executive secretary of the Board of Deaconess Work; Mrs. Ruth Horting, secretary of public assistance in Pennsylvania; and Dr. Ralph Loew, Buffalo, N. Y.

Special feature of the convention will be the honoring of women who have subscribed to the *Lutheran Woman's Work* for the past 50 years. A practical demonstration of the new *Service Book* will be conducted by the Rev. H. Paul Gerhard.

A NEW JUNIOR CAMPING unit was dedicated at Lutherlyn last month. It consists of ten campers' cabins, a staff cabin and an outdoor shower. The new cabins will accommodate 100 campers each week.

Juniors will have their own program while using the other facilities of the camp. Because of enlarged facilities, the camp is now able to accommodate 3,000 campers during the season.

Wielding the Brush for Thiel

A PROJECT of mutual advantage to the Student Union of Thiel College and to the Greenville community was carried out by Thiel students and faculty members. It consisted of painting the exterior of the Greenville Community Center.

The students earned a considerable sum for their Student Union Building fund, and the community benefited by accepting the minimum rate submitted by the students.

Church Calls Psychologist

A PSYCHOLOGIST is needed in a big-city church, the Baldwin Community Methodist Church concluded after investigating some problems faced by its 2,500 members.

Thiel teachers and students on painting job
Chris Heidenreich and Dr. Robert S. Cope of faculty do overhead work, students Donna Wadsworth and LuAnn Vath paint sides

Congregational leaders found that marriage problems were frequent in a membership drawn from a suburban community with a large 35-to-45-year-age group, that many people were taking tranquilizers, as local drug stores reported, and that economic conditions created tensions.

The church called a psychologist and clergyman, Dr. Tibor Chikes, a Hungary-born resident of Phoenixville, Pa., to become a full-time member of the church staff.

Zelienople Home Students Count

WHEN THEY hold elections at Zelienople High School, it's a fair bet that many of those selected for leadership among the students come from Zelienople Children's Home.

It happened again this spring. May Queen Jackie Hostetler came from the Lutheran home, and she was being crowned by the outgoing president and the vice president of the student body, James Blair and Fred Mosch—also home residents. To make it a clean sweep, the new president of the stu-

Zelienople Home family members lead field
President-elect Jane Nesbitt and May Queen Jackie Hostetler with Vice President Fred Mosch and outgoing President James Blair

dent body is Jane Nesbitt. It's the first time Zelienople High School had a girl president, and she's a member of the home family, too.

President of the school board is Dr. Philip W. Seiberling, superintendent of the 104-year-old children's home. The four top students at Zelienople will be presented with other youngsters at the home's "Donation Day" on June 26.

Good Progress Reported For Adoption of Hymnal

By WILLIAM COLEY ROEGER

NORRISTOWN—Rapid introduction of the new *Service Book and Hymnal* continues to be the most important news in the Norristown Conference. Following workshops under the auspices of the synodical committee on worship held late in April, congregations got busy and decided about the introduction of the book.

A survey, made for THE LUTHERAN, revealed that the book is already in use in 13 parishes, while 26 parishes plan to introduce it, most of them before the end of this year. Only 20 parishes have no present plans to introduce it, in many instances because they recently purchased new *Common Service Books* or because building costs or other pressing financial needs are delaying purchase of the new books.

The first setting of the service is running far ahead in popularity in this area, with 20 congregations using or planning to use it, and only four planning to use or using the second setting. One congregation plans to use the third (plainsong) setting when it is available, and a few plan to use portions of both settings interchangeably.

General reaction to the new book appears to be mixed. Many people regret that it was necessary to print more than one musical setting. Chief criticism seems to be the failure to print the texts of the pericopes.

Most parishes are introducing the book gradually. Choirs learn the setting first and hold special training sessions for the congregation; choir and organist attend meetings of parish organizations to train members of the organization, or hold training sessions before or after the Sunday services.

Richlandtown Church Celebrates

MINISTERIUM OF PENNSYLVANIA President Charles M. Cooper was chief speaker at the 150th anniversary celebration of St. John's Church, Richlandtown, officiating at the rededication of the newly renovated church edifice. At other services in the week-long anniversary celebration neighboring pastors brought greetings, and two former pastors, Charles C. Schlitzer of Northampton, and Robert M. Heiberger of Philadelphia, spoke.

The Rev. Walter R. Harrison spoke at a service marking the 20th anniversary of the ordination of St. John's pastor, Robert A. Laubach.

Dr. Francis A. Shearer, executive secretary of the Ministerium's Board of Inner Missions, preached at the 228th anniversary service of Little Zion Church, Indianfield, third oldest congregation in the synod.

Jerusalem breaks ground in Schwenksville
Pastor William C. Leopold conducted service

Latest conference congregation to begin a regular schedule of two Sunday morning services is the Indianfield church. It is an experiment for the summer but experience has proven that the temporary schedule soon becomes a fixed feature of congregational life. A similar experiment last summer was successful at St. James', Chalfont.

JERUSALEM CHURCH, Schwenksville, broke ground for a parish house on April 27. The service was conducted by Pastor William C. Leopold. The new building will contain eight classrooms and a fellowship hall. Construction is expected to take one year.

GRACE CHURCH, Royersford, recently broke ground for a new educational building, estimated to cost $176,000, and designed to house a rapidly growing church school. Pastor is John B. Bergstresser. The spade used in the ceremony was that used to break ground for the parsonage in 1938.

PA.: NORRISTOWN . . .

SPRING RALLY of the conference United Lutheran Church Men was held at St. Luke's Church, Dublin, with Dr. Richard C. Klick, pastor of St. Paul's, Allentown, speaking on family worship at home and in church.

The annual outdoor devotional service of Section "A" of the conference Luther League, held at St. Paul's, Red Hill, had to be moved inside because of inclement weather, but failed to stop the enthusiasm of the large group of Leaguers. Pastor

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Arthur Foellner of St. John's, Quakertown, spoke about Christian vocation.

The Luther League of St. Paul's, Telford, acted as hosts to a group of Leaguers from neighboring parishes.

St. John's Church, Ridge Valley, implemented a program of visitation evangelism this spring with excellent success.

United Lutheran Church Women of Christ Church, Tinicum, celebrated the 50th anniversary recently with Miss Josephine Darmstaetter as guest speaker. Two charter members of the society attended the anniversary service.

Spry Parish Effects Split; Spangler, Kugle Ordained

By PAUL LEVI FOULK

York—Dissolution of the Spry two-congregation parish became effective June 1. It had been approved by the York Conference last April.

Involved are Christ Church, Spry (York), and Emmanuel Church, Freysville (Red Lion). Both were served by the Rev. Maynard S. Barnhart who became first full-time pastor of Christ Church this month. Emmanuel will be served by a student supply, James Lau of Gettysburg Seminary.

Christ congregation, with a confirmed membership of 200, dates back to 1896. It completed a major expansion program with erection of a $120,000 church last year.

Emmanuel Church was organized 1771 and has a confirmed membership of 140.

Daniel Spangler and John Leon Kugle were ordained June 8. Both were Gettysburg Seminary graduates this year.

Mr. Spangler, a member of St. Matthew's, York, was ordained in his home church by Dr. Ralph C. Robinson, secretary of the Central Pennsylvania Synod. He will become pastor at Ramsay, N. J.

Mr. Kugle's ordination was conducted by Synod President Dwight F. Putman at St. Mark's Church, York. He will serve St. Thomas-Fort Louden parish.

Luther Memorial Church, York, plans

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Sunday School, 8:30 and 9:45
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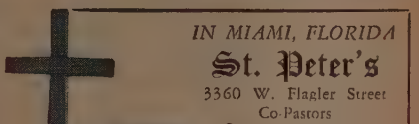
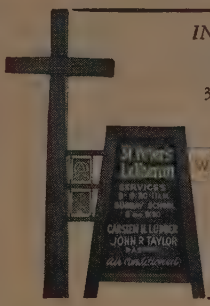
Co-Pastors
Messiah
LUTHERAN
CHURCH
Denver





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PA.: YORK . . .

dedication of an educational unit in September . . . A parsonage for the Chanceford parish (St. Luke's, New Bridgeville, and St. James, near Brogueville) was dedicated June 1 . . . Improvements at Emanuel Church, Freysville, were dedicated last month . . . St. Paul's, Spring Grove, is planning to expand its educational building.

MISSIONARY LEILA VAN DEUSEN spoke at the ULCW spring rally (May 22) at Paradise (Holtzschwamm) Church, Thomasville, and received a typewriter from the women's group. Attendance for the conference rally was 450.

CONFERENCE Luther League convention is June 27-29 at Gettysburg College.

CARL E. YOST was installed by Conference President Kenneth Ehrhart as pastor of the West Manheim parish. He succeeds the Rev. Russell T. Shilling.

KENTUCKY-TENNESSEE

Wessling Elected President Of Louisville Pastoral Group

LOUISVILLE—Elected for a full term as president of the Louisville Lutheran Ministers' Association last month was the Rev. Howard A. Wessling, pastor of Memorial Church. He had been filling the unexpired term of the Rev. Herman Andres. Secretary-treasurer is the Rev. William Mould.

The association voted to participate with the fullest co-operation in the Reformation rally sponsored by the Louisville Council of Churches. The rally is to be held Oct. 26 in Freedom Hall, expected to be filled to its capacity of 18,000 people.

HOPEFUL CHURCH, Florence, Ky., observed the 25th anniversary of the ordination of Pastor Wilford C. Butt and the fifth anniversary of his pastorate at Florence May 11.

Dean E. E. Flack, of Hamma Divinity School, Springfield, Ohio, preached.

The pastor of Hopeful Church and his twin brother, William J. Butt, pastor of Zion Church, Pershing, Ind., were ordained at Cicero, Indiana, on May 17, 1933.

Synod Convention Calendar

June 24-27

WESTERN CANADA: Lutheran Seminary, Saskatoon, Sask.

—CHANGES OF PASTORATE—

GEORGIA-ALABAMA

DANIEL, VANCE M. From St. Paul's Church, Decatur, Ga. To Our Saviour Church, Albany, Ga.

ILLINOIS

STAPLETON, GEORGE T. To Grace Church, Villa Park, assistant pastor.

MISSIONARIES

ARRIVALS

DAWKINS, CHARLES. From Japan. 231 Madison Ave., New York 16, N. Y. May 31.

DUDDE, WILLIAM. From India. 231 Madison Ave., New York 16, N. Y. May 17.

DURKEE, PAUL. From India. 210 Cedar, East Lansing, Mich. May 14.

LAW, ROBERT. From India. 224 Washington Ave., Neenah, Wis. May 17.

LEWIS, PAUL L. From Liberia. 424 Chandler St., Philadelphia 11, Pa. May 10.

LOFGREN, VERNA. From India. 161 Duffield Ave., Galesburg, Ill. June 4.

PERRY, WILLIAM P. From India. 530 Hampton Drive, Spartanburg, S. C. May 17.

SADLER, WESLEY L. From Liberia. 231 Madison Ave., New York 16, N. Y. May 28.

SCHMITTHENNER, SAMUEL. From India. Kennedy School of Missions, Hartford, Conn. May 12.

SCHWARTZ, JOSEPH. From Liberia. 7443 Beverly Road, Philadelphia, Pa. May 27.

WEDDINGTON, THOMAS. From India. 6118 Everall Ave., Baltimore 6, Md. May 20.

—DECEASED—

THE REV. LOUIS GEORGE BALD, 57, pastor of the Lunenburg parish, Nova Scotia, died May 26 from a heart attack. Although he had not been in good health for the past year, he kept on with his many activities.

Born in Sebringville, Ontario, he attended

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Waterloo College and Seminary and was ordained by the Canada Synod in 1927.

He served Trinity Church, Chicago, and First English Church, Winnipeg, Manitoba, before coming to Lunenburg in 1942. He was a leader in the Nova Scotia Synod's camping program.

He is survived by his wife, the former Alice Keil, and five children, John, Toledo, Ohio; Mrs. Barry Lang, Kitchener, Ont.; James, attending the University of New Brunswick; Andrew, attending Waterloo College; and Peter.

The funeral service was conducted in Zion Church, Lunenburg, May 30, by the Rev. James Slack, secretary of the Nova Scotia Synod, and Synod President Douglas A. Conrad.

Interment was at Lunenburg.

THE REV. PAUL E. FEUSTEL, 72, pastor emeritus of Zion Church, Horicon, Wis., died May 21.

A native of Concord, Wis., Pastor Feustel was a graduate of Northwestern Seminary.

Before coming to Horicon, he served Trinity Church, Marshfield, and Immanuel Church, Baileys Harbor, Wis. He was pastor of Zion Church from 1934 until his retirement in January, 1957.

Pastor Feustel is survived by his wife, Louise, and a daughter, Mrs. Earnie Zarling.

Funeral services were conducted May 24 at Zion Church, Horicon, by Northwest Synod President Paul E. Bishop, the Rev. George Overdier, and Dr. Amos G. Streich.

Burial was at Manawa, Wis.

MRS. AMELIA SARAH RAUSCH, nee Kleckner, widow of the Rev. J. Charles Rausch, died June 3 at Allentown, Pa. She was 90 years old.

Mrs. Rausch was a native of Allentown.

Pastor Rausch served St. Luke's Church Allentown, from 1894 to 1924.

Surviving are three daughters, Misses Mary D. and Katharine A. Rausch, and Mrs. Anne Payne, and a son Paul, all of Allentown.

Funeral services were conducted at St

Luke's Church, Allentown, June 7 by Pastor Samuel F. Stauffer.

Burial was at Fairview Cemetery, Allentown.

DR. RUSSELL W. STINE, chairman of the philosophy department at Muhlenberg College, died June 2 at Allentown, Pa. He was 58 years old.

A native of Allentown, Dr. Stine was a graduate of Muhlenberg College and Philadelphia Seminary and received his doctor of philosophy degree from the University of Pennsylvania in 1943.

Dr. Stine joined the Muhlenberg faculty as instructor of religion and philosophy in 1927 and became head of the philosophy department in 1953. He was pastor of Trinity Memorial Church, Allentown, from 1927 to 1933.

Surviving are his wife, the former Ursula Long; two daughters, Mrs. Robert Kuntz, Allentown, and Mrs. Lloyd Schearer, Easton; and a son, William, Allentown.

Funeral services were conducted June 6 at Gideon F. Egner Memorial Chapel on the college campus by Dr. Charles Cooper, president of the Pennsylvania Ministerium; Dr. Henry J. Pflum, and Dr. David H. Bremer.

Interment was at Grandview Cemetery, Allentown.

MRS. ELIZABETH WAPPNER, nee Keppler, wife of the Rev. Martin W. Wappner, died June 2 at Mansfield, Ohio.

Pastor Wappner is chaplain at Ohio State Reformatory at Mansfield.

In addition to her husband, Mrs. Wappner is survived by a son, David M., Cleveland; a daughter, Mrs. Alton Allbeck, Toledo; three brothers, Fred, Karl and William Keppler, Springfield, Ohio; four sisters, Mrs. Jack Gatch, Corpus Christi, Texas; Mrs. Marie Scovill and Mrs. Edward Forbes, Rochester, N. Y.; and Mrs. Richard McCullough, Webster, N. Y.; and six grandchildren.

Funeral services were conducted June 5 in Mansfield by Dr. W. D. Allbeck. Burial was in the Mansfield Cemetery.

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IN CONCLUSION . . . . . .

NOT LONG AGO many churches closed their doors during the summer. One congregation (not Lutheran) in a community near my parish shut down on the last Sunday in May and didn't reopen until October. The minister's four-month vacation made him the envy of some of his colleagues. Some of us wondered, though, if a congregation could go without spiritual nourishment for four months at a time. If so, why not also close down from November to April?

Fortunately, when things change they sometimes get better. Very few congregations now close for any summer Sunday. They realize that if worship is important, it's equally important every week.

As a matter of fact, the trend is in the other direction. Congregations are coming up with clever new ideas for using the summer months effectively. Out-of-door services, drive-in services and various other devices are becoming common. In resort areas and in national parks worship services are held regularly. To beat the heat, an early morning worship hour has replaced the traditional 11 A.M.

VACATION CHURCH schools now have a long history of usefulness. While the children are free from the strictures of regular school attendance, a weekday church school program can crowd into a few weeks more instruction time and opportunity than a whole year of Sunday school. Nearly 300,000 youngsters are likely to be getting the benefits of vacation schools in United Lutheran congregations this summer.

Newest major summer development is the camp craze, now in full swing among Protestant groups. It is estimated that 750,000 adults and children will have the opportunity to be exposed to poison ivy and mosquitoes in camps operated by Protestant churches this summer.

United Lutheran synods, conferences and congregations will enroll about 30,000 in the fifty camps they own or sponsor. These campers will pay more than a half million dollars for the experience. With subsidies from synods and other sponsoring agencies, the camps will operate on budgets totaling more than a million dollars. They represent an investment of well over three million.

Most youngsters go to camp because of the swimming or the hiking or the horseback riding. While they are at camp, however, they attend daily Bible classes and services. They pick up a good deal of religious education almost without being fully aware of it. Adults attend church camps chiefly to enjoy a friendly environment among fellow Christians and for some serious study.

THE VALUE of a camp program to the church lies in this dual advantage of Christian fellowship and planned study in beautiful natural surroundings. Hundreds of potential church workers return each year to their congregations with a new vision of the privileges of Christian service and a better store of information with which to undertake it.

The motor age has given the church another valued resource in its camping program. But churches can't buy camps just for the sake of having vacation facilities. They must offer the kind of atmosphere and program that will provide for real spiritual growth. Recreation and relaxation must be matched by serious study and a spirit of worship.

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